

**JESUS THE MESSIAH OF ISRAEL :
A STUDY OF MATTHEW'S MESSIANIC INTERPRETATION
OF SCRIPTURE AS A CONTRIBUTION TO NARRATIVE
STUDY OF HIS CHRISTOLOGY**

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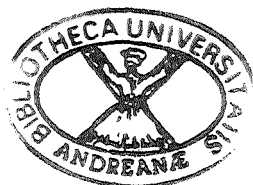
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Jesus the Messiah of Israel:
A Study of Matthew's Messianic Interpretation of Scripture
as a Contribution to Narrative Study of his Christology

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Ph. D Degree

October 2004




Abstract

The purpose of this thesis is to study Matthew's messianic interpretation of Scripture as a contribution to narrative study of his Christology. While narrative approach to the Gospels has been appreciated in Gospel studies, it has often failed to take seriously into account the distinctive nature of the Gospel text, that is, its relation with the Old Testament. Thus, in order to remedy this deficiency of the narrative approach, this thesis attempts to study Matthew's messianic interpretation of the Old Testament and integrate the results of it into understanding of Matthew's narrative presentation of Jesus.

The study of Matthew's messianic interpretation of the Old Testament, furthermore, helps us to understand Matthew's Christology in its historical context from which early narrative criticism has tended to distance itself. This thesis attempts to explore early Jewish messianic interpretation of the Scripture so as to understand the significance or effect of Matthew's messianic interpretation of the Old Testament upon the implied reader of Matthew.


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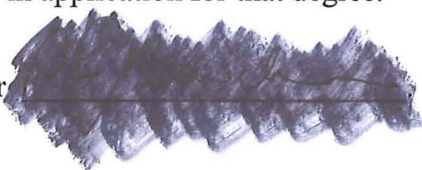
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Signature of supervisor 

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"For it is God who is at work in you, enabling you

both to will and to work for his good pleasure" (Phil 2:13).

Abbreviations

In this thesis, for the abbreviations of the titles of journals and reference works, we follow the conventions of *The JBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, Mass.: Hendrickson, 1999).

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Chapter 1 Introduction

1.1. From A Title-Centered Approach to A Narrative Approach to Matthew's Christology

The purpose of this thesis is to understand Matthew's Christology, that is, to seek "Matthew's answer to the question 'who is Jesus and how is he significant?'"¹ In the study of Christology, for some decades, NT scholarship has been preoccupied with Christological titles as if NT Christology is a matter of the history of titles.² Such preoccupation has, indeed, been seen in the study of Matthew's Christology. Kingsbury, in his influential study of *Matthew: Structure, Christology, Kingdom*, has focused on Matthew's use of Christological titles and claimed that " 'Son of God' is the central christological title of Matthew."³ Meier, on the other hand, regards "Son of Man just as central to Matthew's Christology as is Son of God."⁴

Such preoccupation with Christological titles, however, has been rightly criticised by Keck and others.⁵ Although the study of them is of some value, one needs to be aware of some severe limits of this approach. First, the meaning of the Christological titles derives ultimately from their usage in the Gospel. As Keck indicates, whereas the

¹ Donaldson forthcoming; Keck 1999, 193. I am grateful to Prof. T. L. Donaldson for allowing me to read the manuscript of his article.

² Keck 1986, 368.

³ Kingsbury 1976, 41. Note his chapter titles: Chapter 2 "The Christology of Matthew: The Title Son of God" and Chapter 3 "The Christology of Matthew: Other titles".

⁴ Meier 1979, 4. Other scholars' views of the Christological titles are listed in Kingsbury 1976, 41-42.

⁵ Keck 1986, 362-377; Davies and Allison 1997, 720-721; Riches 1996, 87.

christological titles interpret Jesus, his whole life also interprets them.⁶

Second, although there have been debates about which Christological title is regarded as central in the Gospel, it is more likely that the titles do not so much compete against each other as complement each other.⁷ Hengel states: “The multiplicity of christological titles does not mean a multiplicity of exclusive ‘christologies’ but an accumulative glorification of Jesus.”⁸

Third, the title-centered approach does not do justice to the fact that “there is much of profound christological significance which cannot be directly related to any title.”⁹ For instance, although teaching activity is a conspicuous aspect of Jesus’ ministry and his five discourses (chapters 5-7; chapter 10; chapter 13; chapter 18; chapters 24-25) clearly represent it, the Christological titles rarely appear there.¹⁰

These limitations of the title-centered approach lead one not only to be cautious about its use, but also to search for a more comprehensive approach to Matthew’s Christology.

In the past twenty years, a considerable interest in narrative approach has grown among Gospel scholars¹¹; this approach characteristically attempts to study a Gospel

⁶ Keck 1986, 368-370; idem 1999, 196-197. Davies and Allison raise the caution of giving any particular title definitive or stable content. Matthew’s use of “Son (of God)” is a case in point. As we will discuss later, its content may not be exactly the same from place to place but vary according to context, particularly to the user of the title. Davies and Allison 1997, 720.

⁷ Gerhardsson 1999, 17-18.

⁸ Hengel 1983, 41.

⁹ Davies and Allison 1997, 719.

¹⁰ Davies, and Allison 1997, 719-720.

¹¹ Cf. Riches 1996, 87, though this has been seen primarily in English-speaking world.

narrative as a whole.¹² Furthermore, there is an increasing conviction among scholars that Gospel is narrative and Christology is narratively constituted. Luz states:

Like anyone else who wishes to write a theology of Matthew, I am faced with a fundamental decision: should I present the theology of Matthew systematically, organized by topic, as has been attempted for example by J. Ernst and R.T. France? Or should I follow the Matthean account and write a 'Matthew's Story of Jesus' in the manner of R. A. Edwards and J. D. Kingsbury? I have chosen the second option, not because I am well versed in matters of literary criticism, but because I am convinced that the Gospel of Matthew is a *story* of Jesus that can only be understood when one retraces it and tries to grasp what it wished to convey to its intended readers (Emphasis original).¹³

We share the same conviction with Luz that the Gospel of Matthew is a story of Jesus in such a way that a narrative approach is potentially fruitful for the study of Matthew's Christology narratively constituted.¹⁴

1.2. Narrative Criticism

The focuses of narrative approach, which may be called narrative criticism in biblical studies, are aptly summarised by Rhoads in his recent article "Narrative Criticism: Practices and Prospects": "Narrative criticism has come to be understood as (1) the analysis of the storyworld of a narrative and (2) the analysis of its implied rhetorical impact on readers."¹⁵ That is, this approach analyzes the story world inside a narrative "with its own times and places, its own characters, its past and future, its own sets of values, and its series of events moving forward in some meaningful way."

¹² We will shortly discuss some characteristics of this approach.

¹³ Luz 1995, x i . See also Donaldson forthcoming; Keck 1999, 186.

¹⁴ This conviction may be supported and strengthened by Burrige's important studies of Gospel genre. He has persuasively shown that Gospel is a kind of Graeco-Roman biography. Burrige 1992; 1998; cf. Rhoads 1999, 275.

Further, it attempts to analyze the implied impact of a narrative upon readers. This impact derives “both from the *story itself* as well as from the *way* it is told with distinctive style and point of view, set of literary techniques, and order of recounting” (Emphasis original).¹⁶

In this thesis, we will employ narrative criticism for the understanding of Matthew’s Christology by focusing on two things: (1) the analysis of the story world built and guided by Matthew (the implied author) in which Jesus is a main character and through which his identity is constituted, and (2) the analysis of its implied significance or effect upon the implied reader.

In order to achieve these goals adequately, we need to develop narrative criticism in three ways, to which we now turn.

¹⁵ Rhoads 1999, 265.

¹⁶ Rhoads 1999, 265. He also summarises the shift of the focus of narrative criticism from that of historical criticism. Narrative criticism shifts the focus

- (1) from the world outside the Gospel to the world of the story itself;
- (2) from the study of brief form-critical units to the study of a Gospel narrative as a whole;
- (3) from reconstructing the layers of tradition to the analysis of the single surface layer of the final story;
- (4) from the author as redactor to the author as creator of a story;
- (5) from how the author may have constructed the Gospel to how the readers may have experienced it.

Rhoads 1999, 266. For the basic concepts and presuppositions of narrative criticism, see the following works, Powell 1990, 1995b; Rhoads and Michie 1982; Culpepper 1983; Kingsbury 1988; Moore 1989; Howell 1990. For secular literary theories, Abrams 1993; Bal 1985; Booth 1983; Chatman 1978; Iser 1974, 1978; Wallace 1986; Rimmon-Kenan 1983; Uspensky 1973.

1.3. Narrative Criticism and the Implied Reader

Narrative criticism emerged when New Criticism, which studies the text in its own right apart from authorial intention or reader responses, was influential among secular literary critics. However, subsequent literary studies have made clear the significance of the reader in that “there is no story apart from the reading experience..... Apart from the reading experience, the text is only a series of marks on a page.”¹⁷

Although the “reader” has been variously defined,¹⁸ in our thesis, the implied reader is, following Kingsbury, defined as the “imaginary person in whom the intention of the text is to be thought of as always reaching its fulfillment.”¹⁹ This implied reader is expected to fill in gaps left by the narrative text itself. Rimmon-Kenan indicates that “holes or gaps are so central in narrative fiction because the materials the text provides for the reconstruction of a world (or story) are insufficient for saturation.”²⁰ Thus, whenever there are gaps or holes, or wherever the flow is interrupted, the implied reader is expected to establish connections, i.e. filling in gaps, by means of textual knowledge prior to the gap in question, or of presupposed knowledge for the implied reader, or of his or her own imagination.²¹ Through such reading experience, the implied reader is expected to become “a mirror image of the implied author.”²²

¹⁷ Rhoads 1999, 269.

¹⁸ Cf. Fowler 1985.

¹⁹ Kingsbury 1988, 38. However, as we will argue shortly, unlike Kingsbury, this implied reader is to be constructed *both* from the Gospel narrative and its historical context.

²⁰ Rimmon-Kenan 1983, 127.

²¹ Cf. Iser 1974, 285; Rhoads 1999, 269.

²² Powell 2001, 220, n.194.

1.4. Narrative Criticism and the Old Testament

One of key objections to narrative criticism has been whether this approach does justice to *the nature of the Gospel narrative*. Since it emerged as an alternative to the historical critical approach which reconstructs “the layers of tradition and redaction,” it has regarded the Gospel narrative as “the single surface layer of the final story.”²³ This, however, shows some confusion in that focusing on *the final form* of the Gospel narrative is not the same as seeing it as “the single surface layer.”²⁴ Even within the final form of the Gospel narrative, there are still some layers which evoke stories outside the Gospel narrative. As we hope to show, by means of citations from and allusions to the Old Testament, Matthew invites the implied reader to make a connection between the story of Jesus and the larger story of God’s dealings with Israel. The Gospel narrative does not characteristically consist of a “single surface layer” nor it is *self-contained*.²⁵ Allison rightly observes the very nature of the Gospel narrative:

The first discovery is that the Gospel is like a chapter in a book. Scriptural citations and allusions—which are anything but detachable ornamentation—direct the reader to other books and so teach that Matthew is not a self-contained entity: much is

²³ Rhoads 1999, 266.

²⁴ This reductionistic tendency is easily seen especially in the early works of the narrative critics such as Kingsbury 1988; Edwards 1985; Powell 1990. They fail to take seriously into account the significance of Matthew’s use of OT in the narrative presentation of who Jesus is. Even when some deal with the use of OT in narrative critical studies, they tend to focus on formal (rhetorical) functions of OT to establish reliability of characters rather than the material function to picture who Jesus is. Thus, in substance, Matthew’s use of the OT has hardly contributed to the exploration of the material identity of Jesus in narrative critical study. Powell, in his most recent book, has only begun to remedy this deficiency although his treatment of this subject is limited. Powell 2001.

²⁵ Cf. Riches 1996, 91-93. Although Merenlahti and Hakola also raise the same question about the nature of the Gospel narrative as ours, their criticism derives from a historical-critical perspective rather than an intertextual perspective. Merenlahti and Hakola 1999, 14.

missing. The Gospel, in other words, stipulates that it be interpreted in the context of other texts. This means that it is, in a fundamental sense, an incomplete utterance, a book full of holes. Reader must make present what is absent; they must become actively engaged and bring to the Gospel knowledge of what it presupposes, that being a pre-existing collection of interacting texts, the Jewish Bible.²⁶

If this is the case, one needs to take seriously into account Matthew's use of the Old Testament in order to understand the story of Jesus. Matthew shows who Jesus is not simply by his sayings and actions. He also cites and alludes to the Old Testament in order to invite the implied reader to situate the story of Jesus in the larger story of God's dealings with Israel.²⁷ The connection between the story of Jesus and the larger story of God's dealings with Israel has insufficiently been dealt with in narrative critical studies, so it will become an important part of our task to explore Matthew's *actual* use, throughout the Gospel, of the Old Testament for a more comprehensive understanding of his Christology.²⁸

²⁶ Allison 1993, 284. Cf. Riches 2000, 277. Swartley, in his important study, has also observed: "narrativity requires tradition. As a narrative discloses its full meaning, it prompts questions that often receive answers only from an understanding of traditions behind the text. For this reason the task of compositional analysis, as a significant component of narrative analysis, invites intertextual and intratextual study. Gospel study must utilize methods that affirm both narrativity and tradition as intrinsic components of the genre that we call 'Gospel'." Swartley 1994, 31, 302-304.

²⁷ OT story is certainly not limited to God's dealings with Israel. It may also include the story of God's creation of the world. For discussion of other elements of the story of OT, see Longenecker 2002. Having said that, however, Matthew is particularly concerned with locating the story of Jesus in the larger story of God's dealings with Israel, as the genealogy shows. We will later discuss the significance of the theme of the restoration of Israel. Cf. Riches 2000, 271-273.

²⁸ Our study, then, may resonate with what Richard Hays suggests for "moving the discussion forward" in the study of the narrative christology in Pauline studies: "Once we discern the outlines of this story, however, another question quickly comes into view: how does the story of Jesus fit into the wider story of Israel, the story of election and promise told in the Old Testament? ... One important part of that demonstration would be a sustained investigation of Paul's actual use of OT

1.5. Narrative Criticism and Historical Study

1.5.1. The Assumed Knowledge of Implied Reader: The Messiah

Although the narrative approach has been accused, rightly or wrongly, of its *ahistorical* nature,²⁹ this need not necessarily be the case.³⁰ In this thesis, we will attempt to take seriously the historical context of the Gospel narratives, i.e. in a narrative critical term, the implied reader's knowledge that the Gospel narrative assumes.³¹ The significance of understanding the assumed knowledge is twofold. For one thing, it will help us to see how the implied reader fills in the gaps in the Gospel narrative to build a consistent reading of it. For another, making explicit the assumed knowledge of the implied reader will help us to understand the significance or effect of

quotations and allusions in the argument of Galatians. To what extent do these citations correspond to or clarify the gospel story? ... We can make further progress in our understanding of Paul's theology by attending more carefully to the way in which he reads Scripture as figuring forth the story of Israel's Messiah and the eschatological people that he gathers to himself." Hays 2002a [1983], x x x v - x x x viii.

²⁹ Rhoads 1999, 268-269; Carter 1994, 34-35.

³⁰ Riches' observation is worth noting. "The former view will take very seriously the literary *history* of which Matthew's Gospel is a part; the latter will treat it as an isolated phenomenon which can stand on its own. It is fashionable to characterize such views as on the one hand historical, on the other literary-critical. This seems to me to be dangerously misleading: both are interested in literary texts which are part of the culture of a particular age"(emphasis his). Riches 1996, 88.

³¹ Carter 2001, 4. Although Carter prefers "authorial audience" to "implied reader," our understanding of "implied reader" is close to his "authorial audience" in that we also take seriously into account the historical context of the implied reader. It is important to make clear at this point that the historical context to which we refer is *not* the so-called Matthean community behind the Gospel. For the important criticism of such scholarly hypothetical reconstruction of the communities behind the Gospels, see Bauckham 1998 ; Hengel 2000, 106-115.

the Gospel narrative upon the implied reader.³²

In this thesis, we will explore messianism as a key perspective for an understanding of the identity of Jesus in Matthew. This choice is justified for the following reasons. First, the Gospel starts with the superscription: the origin of Jesus the Messiah, Son of David, and Son of Abraham. It then traces the genealogy of the Messiah which shows the history of Israel, the Messiah appearing at its climax. This information is given, not to any characters in the story, but exclusively to the implied reader. Furthermore, this is the primary information provided in the prologue of the Gospel to the implied reader. Taken together, they form the *fundamental perspectives* from which the implied reader can understand who Jesus is in the subsequent narrative, though the idea of the Messiah is redefined in the course of the narrative.³³

Second, the issue of the identity of Jesus as the Messiah plays an important part in the subsequent narrative where he is often referred to as “Son of David” (1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9,15; cf. 1:20; 22:42, 45).³⁴ Furthermore, as Verseput observes, it is the issue of the messianic identity of Jesus which provokes the conflict with the Jewish leaders and develops the plot of the narrative.³⁵ Moreover, as we hope to show later, if we take seriously into account Matthew’s use of the OT, the theme of the Davidic Messiah is much more pervasive in Matthew than has usually been thought.

³² Powell 2001, 96.

³³ These points will be discussed in greater detail in due course.

³⁴ The title appears only four times in Mark (10:47-48 and 12:35, 37), four times in Luke (18:38, 39) and none in John.

³⁵ Verseput 1987, 533-537.

Thus, Davies and Allison rightly observe the significance of the messianism in Matthew as follows:

Matthew is a messianic document. That is, it proclaims that the Messiah has come. The conviction is foundational, and it lends coherence to the entire narrative. For any number of major themes and motifs can be directly related to Jesus' identity as the Messiah.³⁶

Senior endorses the observation of Davies and Allison in his recent article:

Davies and Allison affirm what is surely a strong consensus of virtually all modern interpreters of Matthew: the conviction that Jesus is the Messiah is the conceptual foundation of Matthew's Gospel and explains much of the Gospel's characteristic content. The liberal use of the Old Testament and fulfillment quotations, the profusion of traditional titles applied to Jesus, the emphasis on his miracles, and the dominant role of the Sermon on the Mount within the structure and theology of Matthew—all are based on Matthew's overriding belief that Jesus is the Messiah and Son of God.³⁷

Thus, it is valuable to explore the identity of Jesus in the light of messianism.³⁸ This perspective is also profitable in that we have access to a reasonable amount of the early Jewish literature speaking of messianism. If we succeed with reasonable confidence in constructing the assumed knowledge of the implied reader about the Messiah from it, this can illumine the significance or effect of the messianic identity of Jesus in Matthew upon the implied reader.

Nonetheless, it is important to make clear at this point that this study focuses, not on the early Jewish messianism as a whole, but on early Jewish *royal* messianism. Recent

³⁶ Davies and Allison 1997, 718.

³⁷ Senior 2001, 15-16.

³⁸ Kingsbury underestimates the significance of Davidic Messianism in Matthew due to his insular Christological assumption as discussed above. Kingsbury 1976. Versepunt aptly questions Kingsbury's simplistic view that Matthew has "outgrown" the Son of David title. Versepunt 1995, 103, n.3.

studies have shown the diversity of early Jewish messianism.³⁹ Although the study of other messianic traditions may be helpful, since in Matthew's genealogy Jesus is clearly identified as the royal Davidic Messiah, it is justifiable to focus on early Jewish *royal* messianism.

1.5.2. Messianic Interpretation of the Scripture

A next important issue is *how* it is possible to illumine the significance of the messianic identity of Jesus in Matthew in the light of early Jewish royal messianism.

The task is not as simple as it appears. Recent studies have highlighted not only the diversity of early Jewish messianism as a whole, but also that of early Jewish *royal* messianism.⁴⁰ Versepūt, who undertook a similar task to ours, notes the difficulties:

We can no longer fairly suppose that the divided Judaism of the first century could possibly have agreed upon a fixed messianic script against which Matthew's Gospel might have been read. Even the kingly messianic tradition remained frustratingly divergent in the details, concurring on little more than the vague notion that the royal Messiah would in some manner be used of God to overcome Israel's grievances against its most recent history.⁴¹

Aware of this difficulty, Versepūt has attempted to illumine the messianic identity of Jesus in the light of Jewish royal messianism. In spite of a number of his valuable observations, however, it cannot be deemed as entirely successful in that he lacks *methodological control* to compare the former with the latter.⁴²

³⁹ Collins speaks of the king Messiah, the priest messiah, the prophet messiah, and the heavenly messiah. Collins 1995; also Neusner et al. 1987; Charlesworth 1992.

⁴⁰ For instance, Pomykala 1995, 270-271.

⁴¹ Versepūt 1995, 103-104.

⁴² Versepūt 1995. Although he has helpfully shown the significance of the interplay of the theme of the Davidic Messiah and the theme of Israel's restoration at crucial junctures of the narrative, he

In this regard, it is worth noting recent research in the study of early Judaism. It has shed more light on the fact that the scripture plays a key role in the development of Jewish theology.⁴³ Thus, Vermes' remark is still much to the point:

(I)nter-testamental and rabbinic Judaism may correctly be defined as a 'religion of the Book,' religion in which practice and belief derive from the study and interpretation of Scripture.⁴⁴

Similarly, J. A. Sanders has insisted that one common feature of pluriformity within Judaism is the pervasive and radical influence of the Scripture on Judaism. He notes that,

the important observation that emerges from close study of the scriptural intertextuality manifest in all this literature is that they were so convinced of what they felt they had been given to say that they wrote it in scriptural phrases, shapes, tones and cadences.⁴⁵

What is apparent from these remarks is that within Judaism, theological ideas derive *from scripture* and are expressed *scripturally*. It is critical, then, to attend to scriptural elements within Jewish texts including early Christian texts, not least the Gospel of Matthew, in order to understand the essential features of Jewish and Christian messianism.⁴⁶ In this regard, Bauckham's remark is apt and instructive:

fails to do justice to Matthew's redefinition of the early Jewish royal messianism within the Gospel narrative.

⁴³ Cf. Evans 2000; Evans, and Stegner 1994; Charlesworth and Evans 1993. According to E. P. Sanders, the study of Scripture is part of so-called common Judaism. E. P. Sanders 1992, 197. For the significance of the OT for the NT theology, see the following important works. Dodd 1952; Kee, 1975; Hays 1989; Marcus 1992; Bauckham, 1993 b; Swartley 1994; and Watts 1997.

⁴⁴ Vermes 1975, 59.

⁴⁵ J. A. Sanders 1993, 15.

⁴⁶ In order to illustrate the significance of scripture for messianism, we may cite an example from Josephus because he is well known as a first century Jew (37 C.E.-ca. 100 C. E.) with a negative attitude toward Jewish messianic movements. Even Josephus, however, appears to acknowledge the

.....Second Temple Jewish theology, including early Christian theology, was primarily a tradition of exegesis, not a tradition of ideas passed on independently of exegesis,.....Jewish teachers and writers did not work primarily by transferring models from one heavenly or eschatological figure to another, but by asking to which figure particular texts applied or which texts applied to a particular figure and what such texts said about the figure in question.⁴⁷

If this is the case, it could be said that traditions about royal messianism are to be defined in association with the *choice* of scriptural texts and with the *interpretation* of them. Then, the study of the royal messianic interpretation of the Scripture in both the early Jewish texts and the Gospel of Matthew is critical in that they can provide an important perspective to illumine Matthew's royal messianism in the light of early Jewish royal messianism.⁴⁸ In other words, the implied reader understands the significance of the messianic identity of Jesus in terms of Matthew's messianic interpretation of the Scripture *compared with* the early Jewish messianic interpretation

existence and significance of the messianic interpretation of scripture which may have contributed to the Jewish revolt against Rome. He says:

But what more than all else incited them to the war was *an ambiguous oracle, likewise found in their sacred scriptures*, to the effect that at that time one from their country would become ruler of the world. This they understood to mean someone of their own race, and many of their wise men went astray in their interpretation of it. The oracle, however, in reality signified the sovereignty of Vespasian, who was proclaimed Emperor on Jewish soil (*J.W.* 6:312-314; Emphasis added).

Although Josephus eventually applied the messianic interpretation of Scripture to Vespasian, there is no doubt that he was aware of the existence of messianic interpretation of Scripture as much as his contemporary Jews. While it is often conjectured what scriptural text Josephus refers to here, as we will later discuss, it is probably Num 24:17.

⁴⁷ Bauckham 1999, 63.

⁴⁸ It is worth remembering, however, that the Jewish texts that have survived are not necessarily fully representative of the Judaism of the period. Thus, every messianic interpretation of scripture that we find is worthy of special attention.

of the Scripture.⁴⁹

However, it should be clear that we are not claiming here that the implied reader of Matthew is supposed to have read *directly* the early Jewish literature in question. What we are claiming is that the messianic interpretation of the Scripture found in the early Jewish literature may represent the kind of messianic interpretation that existed around the time of Jesus and Matthew, and that the implied reader is familiar with it.⁵⁰ This claim will be strengthened if we can identify in the Gospel narrative the kind of view about the Messiah which the early Jewish royal messianic interpretation of scripture suggests.⁵¹ We now turn to this issue.

⁴⁹ Thus, we will differ from many of previous studies on Jewish messianism which employ either a title-centered approach or a function-centered approach. See Brooke's succinct review of the studies of Qumran messianism in the light of their approaches. Brooke 1998, 442-444. However, this does not mean that we will not deal with the messianic titles or functions in our discussion. Our primary focus is on the messianic interpretation of the Scripture within Jewish texts; discussion of the titles and functions of the messiah will be employed as long as they help us achieve our goal.

In the light of this project, the work of Collins on exegetical traditions is helpful, though his treatment is apparently limited in scope and depth. Collins 1995, 64-67. Although Pomykala's work is close to our study, his primary focus is not so much on particular scriptural texts and their interpretation as on biblical traditions consisting of "the complex of ideas and images set forth in biblical texts." Pomykala 1995, 1-3. Oegema's discussion on methods for the study of Jewish messianic interpretation is valuable. However, one of his weak points is that, although he indicates particular scriptural texts which are interpreted messianically within Jewish and Christian texts, he hardly provides textual arguments to support them. Oegema 1998, chapters 2-6. Thus, we will attempt to provide substantial textual arguments for the existence of the messianic interpretation of scripture within Jewish texts and Matthew.

⁵⁰ Carter 2001, 5; cf. Bauckham 1995a, 95.

⁵¹ Cf. Powell proposes three simple but helpful criteria to identify relevant historical knowledge which the implied reader is assumed to hold: availability, reference, and thematic coherence. Powell 2001, 96-98.

1.5.3. The Implied Reader's Knowledge Constructed from the Gospel Narrative

An important source for the construction of the implied reader's knowledge of the Messiah is the Gospel narrative itself. Here, we focus particularly on characters' views of the Messiah in that, as Powell suggests, the implied author often uses characters in a narrative as foils to show the belief and knowledge which the implied reader is assumed to hold:

This rhetoric of value formation often uses characters in a narrative as foils for reader identification. Certain characters voice opinions that implied readers are assumed to harbor, which gives occasion for these to be challenged by a more reliable character. In Matthew, the disciples of Jesus may sometimes become the voice for the implied readers, and Jesus, the voice of the implied author.⁵²

If this is the case, the analysis of characters' views of the Messiah sheds significant light on the implied reader's assumed knowledge of the Messiah. Thus, in this thesis, we will analyze characters' views of the Messiah including not only the disciples but also others such as John the Baptist, the Jewish leaders, and the Roman soldiers.

When the implied author presents characters to the implied reader, he or she will do this by two means, that is, "telling and showing."⁵³ In the former, the narrator, the voice of the implied author, makes explicit comments on characters. In the latter, the narrator shows what these characters say and do. It is also important to note what other characters say and do against them because this may also reveal something important about the characters in question. In this thesis, we will focus on what characters say and do concerning the view of the Messiah and what other characters (particularly Jesus who

⁵² Powell 2001, 123-124.

⁵³ Powell 1990, 52-53. The terms originally derive from Booth (1983, 3-20).

is reliable and whose perspective is always aligned with that of the narrator)⁵⁴ say and do concerning Matthew's characters' view.

At this point, however, it is necessary to respond to possible suspicion of whether we can distinguish characters' views from the narrator's view. The degree of the possibility of constructing characters' views depends on the kind of material we examine. It is possible to classify narrative text into two types of material: characters' *direct* speech and narration that is the voice of the narrator. From the former, it is possible to construct characters' view in a reasonably confident way. Thus, in our study, characters' direct speech is an important resource to construct character's view of the Messiah.

As far as narration is concerned, there are two types: covert and overt narration. As far as overt narration is concerned, it reflects not so much the characters' view as the narrator's view. On the other hand, covert narration expresses characters' speech or thoughts in *indirect* form. Since there can be no guarantee that a character used exactly the same words as those the narrator does in the narration, it is possible that covert narration also reflects, to some extent, the narrator's view.⁵⁵ Nonetheless, we do not need to conclude that we cannot use covert narration to construct a character's view.⁵⁶ If the view which is constructed from the text concurs with that constructed from other texts, the text in question may be usable.

In short, in order to construct characters' view of the Messiah, we have two types

⁵⁴ J. C. Anderson 1994, 55-74.

⁵⁵ Chatman 1978, 197.

⁵⁶ See the comment of Rimmon-Kenan, "But a person (and by analogy, a narrative agent) is also capable of undertaking to tell what another person sees or has seen." Rimmon-Kenan 1983, 72.

of material: description of characters' direct speech, and description of characters' speech and thought in indirect form by the narrator. The examination of characters' views of the Messiah may shed light on the implied reader's assumed knowledge of the Messiah. The information both from the Gospel narrative and from the early Jewish literature may illumine and/or qualify each other.⁵⁷ Our attempt to identify the assumed knowledge of the implied reader is admittedly not an easy task.⁵⁸ It is certainly a construct by an interpreter. However, as Carter indicates, it is a "historically and narratively informed" construct for understanding the process of reading the Gospel narrative of the implied reader and for understanding the effect upon the implied reader of the Gospel narrative.⁵⁹

1.6. Identifying Intertextuality

Before moving to actual analysis of texts, we must say something about the method by which we will ascertain scriptural elements in both Matthew and early Jewish literature. I propose the following criteria for identifying textual connections between scriptural texts and Jewish and Matthew's texts.⁶⁰

(1) *Vocabulary* is basic to identify textual connections. Verbal agreements between two texts may play a major role to establish it though it is still debatable how much verbal

⁵⁷ Cf. Rhoads 1999, 280.

⁵⁸ Powell notes: "Almost all narrative critics recognize that the implied readers of a given narrative are expected to know certain things that are not explicitly revealed within the narrative. But we are at once on shakier ground when we try to define such knowledge with any precision. This is, indeed, the hornet's nest of narrative criticism." Powell 2001, 89.

⁵⁹ Carter 2001, 5.

⁶⁰ Alter 1981, 88-113. Cf. Berlin 1992, 155-162.

agreement is necessary to establish textual connections.⁶¹ This may depend on the degree of “the distinctiveness, prominence, or popular familiarity of the precursor text.”⁶²

(2) *Morphology* and *phonology* may also contribute to identifying textual connections. As Alter shows, Hebrew writers may create a convention of verbatim repetition with strategic variations by means of morphological (e.g. same word root) and phonological (e.g. same or similar sound) devices.⁶³ Thus, we need to take into account morphological and/or phonological variations under the discussion of verbal agreement.

(3) *Syntax* and *style* sometimes contribute to establishing textual connections. Are there any syntactic and/or stylistic agreements between two texts? They include word order, word play, and sequence of actions.⁶⁴

(4) *Motif* and *theme* are another important criterion. Although some scholars use the two categories interchangeably, we will define them in the following way. Motif is a concrete image, a type of incident, sensory quality, action, reference, device, or object which occurs frequently through a particular work of literature. Theme, on the other hand, is defined as a general concept, idea, or doctrine, whether implicit or asserted. It is part of the value system of the literary work which is shown in some recurring pattern. It may often be associated with one or more particular terms.⁶⁵

⁶¹ Moyise 2000, 18.

⁶² Hays 2002c, 55.

⁶³ Alter 1981, 104 and 92-97.

⁶⁴ Sommer 1998, 67-72.

⁶⁵ These definitions draw on those by Alter (1981, 95) and Abrams (1993, 121).

How do we use such criteria? Perhaps verbal agreement is a good place to begin finding textual connections. However, some scholars have recently suggested a distinction between cultural and/or scriptural stock phrases and particular textual connections.⁶⁶ Aware of this problem, Sommer argues that if we can find stylistic agreement(s) along with verbal agreement(s) between two texts, it will be more likely to suggest particular textual connections than stock phrases.⁶⁷

With respect to verbal agreement, it should be noted that, as we have mentioned, in the light of the Hebrew literary technique of repetition and parallelism, it may accommodate not only formal verbal agreement but also morphological and phonological agreement.⁶⁸ Moreover, if we detect these literary devices, they will not only become part of verbal agreement(s), but also evince the author's deliberate intention so that they will more likely suggest textual connections.

As far as the use of motif and theme is concerned, although Dimant does not make a distinction between motif and theme, her observation is still helpful.

(A) term taken out from its original context is deprived of its power of reference without the support of a relevant context or motif. But the relationship between the motif and the specific terminology belonging to it can be reversed: the motif is carried out and articulated by certain terminology and phraseology belonging to it.⁶⁹

It is likely that motif and theme, as well as vocabulary, work together to establish textual connections in complementary way. However, it is important to note that whether textual connections are more compelling or not depends on *cumulative arguments* which

⁶⁶ Brooke 1994, 342.

⁶⁷ Sommer 1998, 157-160.

⁶⁸ Berlin 1992, 157-160.

⁶⁹ Dimant 1988, 417.

are based on the combined use of the criteria.⁷⁰

1.7. Narrative Criticism and Redaction Criticism

Redaction criticism is a subset of historical criticism and was the dominant method used to study the synoptic Gospels for three decades or so after the end of the second World War.⁷¹ Although early redaction criticism tended to focus on smaller units within the gospel where the evangelist was alleged to alter his source material, later redaction criticism intends to be comprehensive and to study the gospel as a whole.⁷² Thus, it may be worth considering the relationship between narrative criticism and redaction criticism.

The most significant difference between narrative criticism and redaction criticism lies in understanding the role and significance of “the reader.” While the reader plays no or little role in redaction criticism, the reader does play a crucial role in narrative criticism. Vanhoozer succinctly makes the point:

What is it that readers have hitherto not been free to do? The answer of an increasing number of literary theorists is: “make meaning.”...What is in the text is only the potential for meaning. Meaning is actualized not by the author

⁷⁰ Hays has also proposed seven criteria to identify textual connections: availability, volume, recurrence or clustering, thematic coherence, historical plausibility, history of interpretation, satisfaction. While these criteria were proposed originally in Hays’ book in 1989, some of them are more carefully explained in his recent article. Hays 2002c, 53-62; 1989, 29-32. Our discussion about the method is particularly linked with the “volume” in his categories though ours is more detailed than his. While we do not use Hays’ other criteria explicitly in the following arguments, they may be helpful, in some cases, to undergird the exegetical judgment we will make.

⁷¹ For an excellent review of the development of redaction criticism in Matthean studies, Stanton 1992, 23-28. Cf. Perrin 1969.

⁷² Sim 1996, 15-19; Stanton 1992, 27-28, 52-53. Cf. Moore 1989, 3-4.

at the point of the text's conception but by the reader at the point of the text's reception.⁷³

If this is the case, one may say that redaction criticism attempts to understand the meaning of the text at the point of the text's conception by the author (redactor) while narrative criticism attempts to understand the meaning of the text at the point of the text's reception by the reader. Given that the reader in narrative criticism is expected to establish connections, i.e. fill in gaps in the text,⁷⁴ it seems natural that the meaning of the text in narrative criticism is not necessarily the same as the meaning of the text in redaction criticism, even though both methods deal with the text as a whole.

Having said that, I need to emphasise that my approach should not be confused with "radical reader-response" which regards "all attempts to find and fix 'the meaning' of texts as covert attempts to impose an authoritarian rule on the reader."⁷⁵ My primary goal is to identify with the reading of the implied reader who follows "ideally" the textual guidance by the narrator (and the implied author).⁷⁶ This means that textual constraints on interpretation are important as much as textual openness.⁷⁷

Thus, understanding the intention of the implied author, i.e. the textual intentionality, still matters in narrative criticism. It is at this point that redaction

⁷³ Vanhoozer 1995, 301.

⁷⁴ Here "the reader" means the implied reader. For the concept of the implied reader, see 1.3.

⁷⁵ Vanhoozer 1995, 310.

⁷⁶ Cf. Kingsbury 1988, 38. The concept of the implied author parallels that of the implied reader, and it must be reconstructed by readers on the basis of what are found in narrative. Then, the implied author may or may not be identical with the real author(s). What primarily matters for narrative criticism, however, is the intention of the implied author rather than that of the real author(s). Powell 1995, 240-241.

⁷⁷ Vanhoozer 1995, 309.

criticism may contribute something to narrative criticism in a complementary way. What can be inferred from the text about the intention of the implied author may be *supplemented* or *strengthened* by “occasional glances at Mark or Luke.”⁷⁸ However, it is important to note that for narrative criticism *primary* attention must be given to “the internal connections it (a passage) may have to other passages in the same book” rather than “comparisons between a passage and its parallels in the other Gospels.”⁷⁹

1.8. The Plan of this Study

In Part 1, we will attempt to identify the implied reader’s assumed knowledge of the Messiah. In chapter 2, we will focus on the messianic interpretation of the Scripture in the early Jewish literature (from the second century BC to the first century CE). In chapter 3, we will analyze characters’ views of the Messiah and then consider the implied reader’s assumed knowledge of the Messiah in the light of the findings of these two chapters. In part 2, we will explore Matthew’s presentation of Jesus the Messiah. In chapter 4, we will investigate Matthew’s messianic interpretation of the Scripture and

⁷⁸ Cf. Kingsbury 1988, 147. Powell states that narrative criticism and historical criticism will not necessarily be contradictory. Rather, potential exists for them to be used “in ways that are distinctive but complementary” although he does not propose anything more about them. Powell 1990, 10.

Stanton also suggests that redaction criticism and narrative (literary) criticism are to be seen as friends, not enemies. Redaction criticism is practiced effectively by embracing appropriate literary methods.

Matthew has re-shaped earlier traditions in two ways: some have been modified extensively, while others have been taken over with very little adaptation. In the latter case re-interpretation inevitably takes place as Marcan, Q and other traditions are set in a new framework. Once this is recognized, it is obvious that careful attention must be given to the structure and argument of the gospel as a whole. And in order to do this effectively, appropriate literary methods must be embraced with enthusiasm (Stanton 1992, 109).

⁷⁹ Powell 1990, 7.

consider the messianic theology it may suggest. Then, we will contemplate the significance or effect of Matthew's messianic interpretation of the Scripture in the light of the early Jewish messianic interpretation. In chapter 5, we will offer a narrative reading of the Gospel to show the identity and significance of Jesus the Messiah by incorporating the insights that the foregoing analysis provides. In part 3, we will summarise our findings with some reflections and implications of this study (chapter 6).

Chapter 2 Early Jewish Messianic Interpretation of the Scripture

In this chapter, we will explore the early Jewish royal messianic interpretation of the Scripture. Before proceeding to it, however, it is necessary to set up the definition of the royal messiah studied in our project. Our working definition is as follows: a royal messiah is a kingly figure who will play a critical role as part of God's decisive act in the future so that a different state of affairs may ensue.¹ This figure is sometimes, but not always, labeled as "messiah."²

2.1. Messianic Interpretation of Isaiah 11:1-5

2.1.1. 4Q161A (4QpIsa a) 8-10 III11-24³

4Q161A is a continuous pesher on Isa 10:22-11:5 which speaks of the Branch of David⁴ who will participate in the eschatological war⁵ against the Kittim, which scholars agree refers to the Romans.⁶ Since 4Q252 identifies the Branch of David with "the Messiah of righteousness,"⁷ there is no doubt that the Branch of David refers to the Davidic Messiah. The relevant lines which follow the scriptural quotation from Isa 11:1-5 read as follows:

¹ Cf. Nicklesburg 1992; Aune 1992.

² Cf. Oegema 1998, 26-27; Collins 1995, 11-12.

³ Vermes assigns this text to the first century BCE. Vermes 1998, 466. Pomykala dates this text from 30 BCE to 20CE on the basis of the script, suggested by Strugnell following Cross. Pomykala 1995, 198.

⁴ 8-10:17

⁵ Fragment 5-6:10 refers to "the end of the days" in interpreting Isa 10:28-32. Fragment 8-10:3-9 refers to the battle against the Kittim in interpreting Isa 10:33-34.

⁶ Lim 2000, 469-471; Atkinson 2000, 117; Collins 1995, 57-58.

17. [Its interpretation concerns the Branch of] David (רִידָן [צִמְחָה]) who will arise at the
e[nd of days] (בִּאֲחֻרֵי יָמִים)
18. his [ene]my, and God will sustain him with [the] Law
19. th[ron]e of glory, a ho[ly] crown, and garments of varigat[ed stuff]
20. in his hand, and over all the G[entile]s he will rule, and Magog
21. [al]l the peoples shall his sword judge. And as it says, Not
22. [] or decide by what his ears shall hear: its interpretation is that
23. [] and according to what they teach him so shall he judge, and according to
their command []
24. with him, one of the priests of repute shall go out with garments of [] in his hand.⁸

There are several points to be made in our discussion. First, the author explicitly identifies “the shoot from the stump of Jesse” from Isa 11:1 with “the Branch of David” (רִידָן [צִמְחָה]).⁹ Since there is a common image between shoot and branch, it is not difficult to see the identification in the light of Qumran exegetical practices such as the “equation of synonymous.”¹⁰ It is also likely that the term “the Branch of David” reflects Jeremiah’s the “righteous Branch” who can be identified with a future Davidic king (Jer 23:5-6; 33:15).¹¹ Second, although Isa 11:1 in MT shows that the new king will appear in an undefined future, 4Q161A interprets it clearly in an eschatological sense. Since a technical term “at the end of the days (בִּאֲחֻרֵי יָמִים)” is used in the context of the war against the Kittim, it doubtless suggests an eschatological meaning.¹²

⁷ Garcia Martinez 1995, 162-164.

⁸ The reconstruction of the text and its translation as well as the numbering are indebted to Allegro. Allegro 1968, 13-15.

⁹ The reconstruction of רִידָן [צִמְחָה] is quite likely based on 4Q285 which is another interpretation of Isa 11:1 as well as 10:34, where the Branch of David appears, too.

¹⁰ Brownlee 1951, 60-62.

¹¹ Collins 1995, 62.

¹² Steudel defines the meaning of “the end of the days” based on its usage in Scrolls. It means “the

Third, while Isa 11: 4 in MT likely shows that the new king will rule over Israel, line 20 shows that the rule of the Davidic Messiah is expanded in a way to rule over all the Gentiles.¹³ Fourth, whereas Isa 11:4 and 5 highlight that the new king's rule is a righteous rule for the poor and the needy, the present text barely highlights the righteous character of the Messiah's rule.¹⁴ It may not be coincidence that the wisdom through the spirit which links to the king's righteous rule in Israel is little mentioned in our text. Fifth, line 21 shows that the mysterious instruments of the new king in Isa 11:4, "the rod of his mouth" and "the breath of his lips," are interpreted here as a literal weapon, "sword."¹⁵ Lastly, lines 22-24 show that "He shall not judge by what his eyes see, or decide by what his ears hear" in Isa 11:3 is taken to mean that the Davidic Messiah will be under the instruction of some possibly priestly figures, although this cannot be certain owing to the lacuna.¹⁶

In short, 4Q161A envisages, through the exegesis of Isa 11:1-5, the Davidic Messiah as the one who will arise at the end of the days, and will play a warrior-like role in the eschatological battle against the Kittim so that he might judge and rule over all the Gentiles, although he will likely be under the instruction of the priestly figures.

last period of time, directly before the time of salvation." Steudel 1993, 225-246. For the eschatology of the Dead Sea Scrolls, Collins, 1997, 74-90; Idem 2000, 256-261.

¹³ Schiffman 1995, 124.

¹⁴ Pomykala 1995, 202.

¹⁵ Atkinson 2000, 116; Pomykala 1995, 202.

¹⁶ The priests appear in the next line (ln. 24). The significance of the priests in Qumran is well recognized. For instance, 1QSa shows that the priest takes precedence over the Davidic Messiah called the messiah of Israel at least in the ceremony of meal (1QSa 2:11-22). VanderKam 1994,

2.1.2. 4Q285 5, 1-6

4Q285 frag.5 begins by mentioning the name of Isaiah the prophet, followed by scriptural quotations from Isa 10:34-11:1. Although we cannot find a technical formula to introduce the interpretation due to the lacuna, in line with common Qumran pesher practice, it is likely that the passage following the scriptural quotation is its interpretation.¹⁷ According to the definition of Dimant, it may be classified as “isolated pesher.”¹⁸ Furthermore, since the royal messianic title, “the Branch of David,” seen in 4Q161, appears in that interpretation, it is probable that the text quoted is interpreted messianically. The text reads:

1.] Isaiah the prophet: [The thickets of the forest] will be cut [down
2. with an axe and Lebanon by a majestic one will f]all. And there shall come
forth a shoot from the stump of Jesse[
3.] the Branch of David and they will enter into judgement with [
4.] and the Prince of the Congregation, the Bran[ch of David] will kill him [
(והמיתו נשיא עדה צמ [ח דויד])
5. by stroke]s and by wounds. And a Priest [of renown(?)] will command [
6. the s]lai[n] of the Kittim¹⁹

Although the interpretation of והמיתו in line 4 has been much discussed,²⁰ the problem has been essentially resolved. It is possible to take the hiphil form of the verb either as a third person plural (they will kill him [the Prince of the Congregation]) or as

221-224 and 231-232; Collins 1995, 75-76.

¹⁷ Vermes 1991, 88.

¹⁸ Dimant 1992, 248; Pomykala 1995, 204.

¹⁹ The reconstruction of the text and its interpretation are indebted to Vermes 1991, 88.

²⁰ Cf. Cook 1994, 160-161.

a third person singular with a suffix (he [the Prince of the Congregation] will kill him).²¹

The exegetical context in which the words occur, however, suggests that it be taken in the latter manner. Isa 10:34-11:1, of which 4Q285 frag. 5 is essentially the interpretation, shows no evidence to suggest or allude to the death of the newly coming king. Moreover, as we have seen, 4Q161A, which also contains the interpretation of Isa 10: 33-11:5, describes the Branch of David as the one who shall conquer the Kittim and judge all the Gentiles by his sword.²² Similarly, 1QM to which 4Q285 is likely linked²³ shows the theme of final victory over the power of evil in the eschatological war.

For our present purpose, two things are clear. First, like 4Q161A, the present text clearly identifies “a shoot from the stump of Jesse” with “the Branch of David” which is a title used for the Davidic Messiah. Furthermore, since “the Branch of David” in line 4 lies in apposition to “the Prince of the Congregation,” this suggests that the text identifies the former with the latter,²⁴ though the identification as such has already been implicit in 4Q161A.²⁵

Second, the idea of the Davidic Messiah’s victory in the eschatological war against the Kittim derives from the exegesis of Isa 10:34 linked with the exegesis of Isa 11:4. Since the description of the victorious Davidic Messiah follows the citation of Isa 10:34-11:1, it is likely that the interpretation of the Davidic Messiah as such derives from the exegesis of Isa 10:34. The theme that the Davidic Messiah shall kill the Kittim

²¹ Vermes 1991, 88; Garcia Martinez 1995, 167.

²² Vermes 1991, 89.

²³ For instance, the distinctive phrase “the slain of the Kittim” in ln. 6 appears in 1QM 19.13. Garcia Martinez 1995, 167. Cf. Collins 1995, 59; Vermes 1991, 89.

²⁴ Garcia Martinez 1995, 162-164; Collins 1995, 59.

comports with the image that “Lebanon” and “the thickets of the forest” will fall by a majestic one. Furthermore, the identification of the Davidic Messiah and the Kittim on the one hand, and “a powerful one” and Lebanon as well as the thickets of the forest on the other hand, is confirmed more explicitly in 4Q161A.²⁶ Nonetheless, since the important terms such as “judge” and “kill” occur in lines 3 and 4 against the connection to Isa 11:1, it is also possible to see the association of lines 3-6 with Isa 11:4. Thus, it seems better to say that the Davidic Messiah is envisaged as one who will have a major role in the eschatological war against the Kittim, based on the exegesis of Isa 10:34 linked with Isa 11:4.

2. 1. 3. 1Q28b (1QSb) 5:20-29²⁷

1Q28b is a collection of blessings which was likely intended for the messianic age.²⁸ 1Q28b5:20-29 speaks of the blessing of the “the Prince of the Congregation” who is identified with “the Branch of David” in 4Q285 and 4Q161A.²⁹ Although the

²⁵ 4Q161A 2-6:15 and 8-10: 17.

²⁶ Bauckham 1995b, 204-205; Pomykala 1995, 205-206; Gordon 1991, 92-94. Cf. Vermes 1961, 26-39.

²⁷ Vermes dates this text around 100 BCE. Vermes 1998, 374.

²⁸ Schiffman argues that in the end of days, there would no longer be a “lot of Belial” to curse, since only the sect and its followers would survive the great battles described in *War Scrolls* which leads to the destruction of the wicked. In light of this, the blessings preserved in our text represent the eschatological benedictions of the present age, which the sect believed would be recited at the dawn of the eschaton, at the mustering ceremony. Schiffman 1989, 75. Also, Charlesworth with Stuckenbruck 1994, 119-120; Vermes 1998, 374; Collins 1995, 60; Pomykala 1995, 240.

²⁹ Although Pomykala denies that 1QSb speaks of the Davidic Messiah, his claim can no longer be sustained after the publication of 4Q285 in which the Branch of David and the Prince of Congregation are identified. Pomykala 1995, 240-243.

author does not use any explicit introductory formula, it is likely that he uses Isaiah 11 in this text on the basis of the sameness and/or similarity of the vocabulary as well as the syntax used here with those in Isaiah 11. The relevant lines read:

20. Of the Instructor. To bless the prince of the congregation, who [.....]
21. [.....] And he will renew the covenant of the Community for him, to establish the kingdom of his people for ever, [*to judge the poor with justice*]
22. *to decide for the humble of the earth with up[rightrness]*, to walk in perfection before him on all his paths[]
23. to establish his covenant as holy [during] the anguish of those seeking [it. May] the Lord rai[se y]ou to an everlasting height, like a forti[fied] tower upon a raised rampart.
24. May you be [...] with the power of your [mouth.] With your *sceptre* (שבט) may you lay waste *the earth* (ארץ). *With the breath of your lips*
25. *may you kill the wicked. May he give [you a spirit of coun]sel and of everlasting fortitude, a spirit of knowledge and of fear of God. May justice*
26. *be the belt of [your loins, and loyalt]y the belt of your hips*³⁰ (Emphasis mine).

Except the change of the grammatical construct of the verb “decide” (יכח) from the qal present form to the infinitive form,³¹ line 22 follows Isa 11:4a exactly in word order as well as vocabulary. As far as line 24b is concerned, in addition to the use of the same vocabulary (ארץ and שבט) with those in Isa 11:4c, the terms, נכה(smash) and חרב(lay waste to), are synonymous. Thus, it is likely that line 24b is associated with Isa

³⁰ I owe to Garcia Martinez on the reconstruction of the text and its interpretation. Garcia Martinez and Tigchelaar 2000, 106-109.

³¹ The change takes place in order to adjust Isa 11:4 to the surrounding literary context in the light of

11:4c. Lines 24-25 also follow Isa 11:4d literally except for the change from the third person to the second person due to its adjustment to the literary context of prayer. Line 25 follows Isa 11:2 closely in vocabulary as well as word order.³² With respect to lines 25-26, they follow Isa 11:5 literally again except for the change from the third person to the second person. As a result, it is evident that Isa 11 is used significantly in 1Q28b.

In what way is Isa 11 used? The passage is used to envisage the character and function of the Davidic Messiah called “the Prince of the Congregation.” He is characterised by wisdom and righteousness through God-given spirit. He is the one who will judge with righteousness the poor and the needy of the earth, and who will destroy the wicked. As a whole, 1Q28b follows Isa 11 in MT rather faithfully. A notable development in messianic exegesis may be that 1Q28b associates the righteous judgment of the Davidic Messiah with the establishment of the eschatological kingdom of God’s people.³³ Also, since 1Q28b is intended for the eschatological messianic age, it could be said that Isa 11 is interpreted eschatologically.

syntax.

³² There are, however, two differences between Isa 11:2 and our text. One is that while in the former the spirit of the Lord shall “rest upon him,” the latter says that may God “give to you the spirit”. The other is that in the latter the pair of “the spirit of wisdom and understanding” is omitted. However, those differences do not matter enough to dissolve the connection between ln.25 and Isa 11:2 because the surrounding lines clearly show their connection to Isa 11. It is important to recall that the establishment of textual connection depends on the *cumulative* evidence.

³³ Garcia Martinez 1995, 166.

2. 1. 4. *Pss. Sol. 17:21-24 and 35-37*

*Pss. Sol. 17*³⁴ includes a messianic hymn describing the coming and reign of the anointed Son of David (17:21) who is later called “the Lord’s Messiah” (17:32).³⁵ In order to describe the Davidic Messiah, the author turns to various scriptural passages including Isa 11. For our present discussion, the relevant lines read:

21. See, Lord, and raise up for them their king,
the son of David, to rule over your servant Israel
in the time known to you, O God.
22. Undergird him with the strength to destroy the unrighteous rulers,
to purge Jerusalem from gentiles
who trample her to destruction;
23. in wisdom and in righteousness to drive out
the sinners from the inheritance;
To smash all the arrogance of sinners like a potter’s jar.
to shatter all their substance with an iron rod.
24. To destroy the unlawful nations with the word of his mouth.³⁶

There is little doubt that these verses are linked with Isa 11:1-5. First, both the

³⁴ Although the Psalms of Solomon is preserved in both Greek and Syriac, the majority of scholars think that they were originally composed in Hebrew. R. B. Wright 1983, 640. As far as the authorship of this document is concerned, it has been disputed whether the author(s) belong(s) to Pharisees or Essenes. In this regard, I agree with Charlesworth in saying that “it is unwise to label these psalms as either Pharisaic or Essene. This is because we know too little about Pharisaic thought prior to 70 and because it is very likely that these two sects were very similar” (editorial comment to R. B. Wright’s introduction. *OTP* 2: 642). Also Atkinson 1998, 107-109; Collins 1995, 50-51. As far as the date of this book is concerned, it is generally agreed that historical allusion to Pompey suggests a date in the first century B.C.E. Trafton 1994, 4; R. B. Wright 1983, 640-641.

³⁵ For the discussion on either “Lord Messiah” or “Lord’s Messiah,” see Hann 1985, 620-627; de Jonge 1989, 93-117.

³⁶ The translation is from R. G. Wright 1983, 667.

Isaianic passage and our passage employ the same vocabulary such as “might,” “wisdom,” and “righteousness” as an important part of the character with which the expected king is equipped. Furthermore, the terms might (ἰσχύς), wisdom (σοφία), and righteousness (δικαιοσύνη) here are used in Isa 11 in LXX as the terms equivalent respectively to גְּבוּרָה , חָכְמָה, and צֶדֶק in Isa 11 in MT. Additionally, in the light of literary structure, both the passages list those characteristics with fairly repetitive grammatical structure.³⁷ It is also noteworthy that, although 17: 24 identifies “the rod of his mouth” in Isa 11:4 with “the word of his mouth,” the identification as such takes place in Isa 11:4 in LXX as well.³⁸ Lastly, it is clear that both passages have the same theme that the God-endorsed Davidic Messiah who will be raised up in the future will judge and destroy the evil.³⁹

As to the way in which the Isaianic passage in question is interpreted, two things are clear. First, the author interprets Isa 11 in such a way as to highlight the liberating function rather than the ruling function of the Davidic Messiah. In Isa 11, as modern exegetes interpret, wisdom, righteousness, and might are given to the anticipated king in order to enable him to rule justly. It is through them that he sees through things and judges righteously. On the other hand, however, our present text links wisdom, righteousness, and might explicitly with the function of the king to fight his enemies and

³⁷ Davenport 1980, 72 and 89.

³⁸ Although it is hard to say whether the author of *Pss. Sol.* 17 might have had a different version of Isa 11:4 from ours or he might have molded it by himself, what is important for our discussion is that it may strengthen the connection between our text and Isa 11. Cf. Davenport 1980, 89.

³⁹ It is also evident that vv.23-24 is significantly linked with Ps 2:9 whereas v.21 with 2 Sam 7, as we will discuss it in a later section.

to overturn their existing rule: “the strength to destroy the unrighteous rulers”(v. 22), “in wisdom and in righteousness to drive out the sinners” (v.23).⁴⁰

Second, although Isa 11 does not specify who the objects of the severe judgment are,⁴¹ they are here pictured more clearly: “unrighteous rulers” (v.22), “the gentiles who trample Jerusalem” (v. 22), “the sinners” (v. 23), and “the unlawful nations” (v. 24). As far as the sinners are concerned, since 17:5-6 tells that “sinners” are the ones to whom God did not make the promise but who set up a monarchy and despoiled the throne of David, it is most likely that the sinners are not the Gentiles but the Hasmoneans.⁴² Then, “the gentiles who trample Jerusalem” are most likely the Romans who besieged Jerusalem and eventually occupied it in 63 BCE.⁴³ As far as “the unlawful nations” are concerned, Davenport thinks that the use of the plural, “nations,” may suggest that the immediate enemies have become symbolic of all those wicked rulers and foreign invaders of past, present, or future who dominate the people of God.⁴⁴ Presumably, this interpretation depends on taking עֲרֵץ(Isa 11:4) as “earth” rather than “land.” Finally, “the unrighteous rulers” may be the Hasmoneans who remain in power but it is also possible that it refers to both Jewish and Gentile rulers.⁴⁵ Therefore, it could be said that Isa 11: 4 is interpreted in such a way as to extend the judgment of the Davidic

⁴⁰ Davenport 1980, 73.

⁴¹ Although, in Isa 11:4, it is “the wicked” that will be judged by the coming king, it is not clear who is the wicked. Presumably, the wicked are anyone who acts illegally to the detriment of the poor.

⁴² Collins 1995, 49-53; Schürer 1973, 227. Cf. Winnige 1995, 198-199.

⁴³ *Ant.* 14: 41-45.

⁴⁴ Davenport 1980, 73.

⁴⁵ Davenport 1980, 73; Collins 1995, 54.

Messiah over *both* the Jewish rulers and the Gentile rulers, the latter who are immediately the Romans but, beyond them, all the nations who dominate the people of God.

Isa 11 is further used in *Pss. Sol.* 17:35 and 37 to describe the Davidic Messiah.

He shall strike the earth with the rod of his mouth (Isa 11:4c)

He will strike the earth with the word of his mouth forever (*Pss. Sol.* 17: 35).

What is striking here is that the mysterious instrument of judgment, “the rod of his mouth” in Isa 11:4, is now interpreted as “the word of his mouth.” The word of the Davidic Messiah is, then, depicted as effective power in such a way as to expel sinners in the next verse (17:36).⁴⁶ Thus, although the Davidic Messiah is described as a warrior-like Messiah based on Isa 11:4 as well as Ps 2: 9 (17:23-24), the instrument of war is not ordinary military weapons (17:33-34) but the word of his mouth (17:35-36; cf. 17:25).

There is equally no doubt that the Davidic Messiah is described alluding to Isa 11:2.

***The spirit of the Lord shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord*** (Isa 11:2)

And he will not weaken in his days, (relying) upon his God,
for ***God made him
powerful in the holy spirit
and wise in the counsel of understanding,
with strength and righteousness*** (*Pss. Sol.* 17: 37).⁴⁷

He is endowed with divine spirit through which he is given wisdom, understanding,

⁴⁶ Stone thinks that the texts dealing with the word of the Messiah involve the application to him of an idea of the effective word that is of divine origin such as in Hos 6:5. Stone 1990, 386.

⁴⁷ Translation from R. B. Wright 1983, 668.

strength, and righteousness. These are the gifts for providing him with leadership for Israel (vv. 40-42) as well as for liberating God's people from oppression.⁴⁸

2. 1. 5. *The Similitudes of Enoch 49: 3-4 and 62: 2.*

The Similitudes of Enoch 37-71, a Jewish apocalypse, consists of three parables (Chapters 37-44, 45-57, and 58-69) and a double epilogue in chaps. 70 and 71.⁴⁹

Although the major themes of the entire book are the great judgment and the deliverance of the elect, the messianic figure who is called the Son of Man, the Elect One, the Righteous One, and the Messiah, also has significant roles in this book.⁵⁰ Since the messianic figure is depicted as the one sitting on the throne (62: 2, 5; 69: 27, 29), it is probable that he is the royal messiah.⁵¹ In Similitudes 49 where the Elect One appears

⁴⁸ Davenport 1980, 79.

⁴⁹ Collins 1998, 178. The date of the Similitudes has been disputed. As a number of scholars indicate, however, that the Similitudes was absent from Qumran cannot prove that it did not exist in this period since the Qumran library did not include all the literature of the day. Furthermore, although the Similitudes often uses the expression "Son of Man," a Jewish author would not have given it such a central role if the expression had been established as a Christological title in the Gospels before his use of it. Collins 1998, 177-178. Moreover, Similitudes 56:5-7 which was often used as an evidence to refer to a specific date seems to be too imprecise to offer any worthwhile evidence of the date. Knibb 1979, 349. Thus, it is likely, though not very specific, that Similitudes 37-71 is dated from the early or later part of the first century CE, written by a Jewish author. Charlesworth 1979, 322. For further discussion of this issue, in addition to the literature mentioned above, see Black 1992, 161-162.

⁵⁰ VanderKam helpfully argues that the four epithets refer to the same individual, on the grounds of the similarity of descriptions of these figures as well as the interchangeable use of the epithets. VanderKam 1992, 185-186; Black 1992, 148-149; Collins 1995, 177-178.

⁵¹ Black 1992, 155-156.

along with the Lord of spirits,⁵² the author turns to Isa 11: 2-4 to depict the character and function of the Elect Son of Man.

49: 3 And in him dwells the spirit of wisdom,
 And the spirit which gives insight,
 And the spirit of understanding and of might,
 And the spirit of those who sleep in righteousness,
 49: 4 And he shall judge the secret things,
 And none shall be able to utter an idle word before him;⁵³

The catalogue of spiritual gifts in 49: 3 corresponds to that in Isa 11: 2 as follows.

Similitude 49: 3	Isaiah 11: 2
the spirit of wisdom	the spirit of wisdom
the spirit which gives understanding	the spirit of understanding
the spirit of knowledge	the spirit of knowledge
the spirit of power	the spirit of might

In addition, the distinctive image of the spirit-dwelling on the coming ruler in Isa 11:2a is clearly seen in the Similitude 49:3a: “in him dwells the spirit of wisdom.”⁵⁴ Accordingly, it could be said that Similitude 49:3 is almost a word for word translation of Isa 11:2.⁵⁵ In the context of the connection of Similitude 49: 3 with Isa 11: 2, it is also likely that “he will judge” in Similitude 49: 4a links to the Isaianic king’s righteous

⁵² In 48: 10 right before chap. 49, it is “his Messiah” who is mentioned along with “the Lord of spirits.” Thus, it is likely that the Elect One is identified with “his Messiah.”

⁵³ The translation in this section is indebted to Black unless indicated otherwise. Black 1985, 50.

⁵⁴ Theisohn 1975, 57.

⁵⁵ Black 1985, 212. A notable deviation from Isa 11: 2 is “the spirit of those who sleep in righteousness” which is substituted for “the spirit of knowledge and of the fear of the Lord.” Black, however, thinks it unlikely that this is what stood in the original. Black 1985, 212-213.

judgment in Isa 11:4. Besides, it may be that “judge the things that are secret” is an interpretation of “He shall not judge by what his eyes see, or decide by what his ears hear” in Isa 11:3.⁵⁶ As a result, there is no doubt that the author uses Isa 11:2-4 in Similitude 49: 3-4a.

The use of Isa 11:2-5 for the royal messiah is further attested in Similitude 62:2 where the Elect One who sat on the throne destroys the sinners and the unrighteous. Isa 11: 2-5 is applied here to the Elect One.

62: 2. And the Elect One sat on the throne of his glory,
And the spirit of righteousness was poured out upon him,
And the word of his mouth slays all the sinners,
And all the unrighteous are destroyed from before his face.⁵⁷

The combination of the motif of “mouth” with the judgment theme is distinctive enough to refer back to Isa 11: 4.⁵⁸ That is, “the word of his mouth slays all the sinners” is an interpretation of “(H)e shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.” Furthermore, here appear “spirit” and “righteousness” which are important part of the character of the coming ruler in Isa 11:2 and 4-5. Finally, it is also likely that “spirit...was poured out upon him” is an interpretation of “spiritdwells upon him” in Isa 11:2.

With respect to the way in which the author uses Isa 11: 2-5 in the present text, some things are to be noted. First, the text in question shows that, by using Isa 11:2-5,

⁵⁶ Black 1985, 213.

⁵⁷ The translation from Black. 1985, 59.

⁵⁸ Other possible candidates are Ps18:6 and 2 Sam 22:9 where the motif of “mouth” is used in the theme of the divine judgment. The motif of “fire”, however, is also an indispensable feature of those texts which does not appear in our text as well as in Isa 11:4. Accordingly, it is more likely that Isa

the author highlights the righteous judicial function of the royal Messiah. Second, although it is depicted that the judgment by the Messiah will fall on “all the sinners” and “all the unrighteous,” the context suggests that they are identified with “the kings and the mighty and the exalted, and those who possess the earth.”⁵⁹ In this regard, the judicial function of the Messiah in Similitudes is expanded in such a way as to cover the nations beyond Israel. Third, since the context in which the Isaiah text in question is used is eschatological judgment (“on that day” in 48:3, 4; 62:3; cf. 49:8), it could be said that the Isaiah text is used eschatologically.

2. 1. 6. 4 Ezra 13:10

The application of Isa 11 to the Davidic Messiah is further attested in *4 Ezra* 13 which is the sixth vision of *4 Ezra*, consisting of a dream and its interpretation.⁶⁰ The vision follows the Eagle vision (chap.12) in which the Davidic Messiah appears and plays a significant role to reprove and destroy the Roman rule symbolized by the eagle. In the dream of the sixth vision, Ezra sees a man coming out of the sea who flew with

11:4 lies behind our text than Ps 18:6 and 2 Sam 22:9.

⁵⁹ Since at 46:7 they put their trust in idols, it is possible that they are foreign rulers of Israel such as the Seleucids or the Romans. Black 1985, 196.

⁶⁰ Although 2 Esdras is a Christian text, it is agreed that chapters 3-14 called 4 Ezra is originally a Jewish Apocalypse. Laato 1997, 360; Collins 1998, 194-212. Longenecker summarizes the genre of apocalypse in view of that of 4 Ezra: “an apocalypse is a narrative in which revelation is given to a human being by a divine being in order that earthly circumstances might be interpreted in the light of transcendent other-worldly and / or eschatological realities, thereby motivating its recipients to adopt certain beliefs and patterns of behavior that are authorised by God.” Longenecker, 1995, 17. As far as the date of 4 Ezra is concerned, it has been dated around 100 C.E. Cf. Stone 1990, 9-10. Longenecker 1995, 13-14.

the clouds of heaven. Although an innumerable multitude of men made war against “the man,” he fought them with mysterious power and destroyed them.

The “man coming out of the sea” is identified as the Davidic Messiah. The former is later interpreted as the one whom the Most High has been keeping for many ages (13:26). Then, it is likely that the man as such can be identified with the Davidic Messiah whom the Most High has kept until the end of the days (12: 32).⁶¹ Furthermore, whereas in 7:28-29 the Messiah is identified as “my son,” “the man coming out of the sea” is also identified by God as “my son” (13:32, 37, 52; 14:49).⁶² Thus, there is little doubt that “the man coming out of the sea” is the Davidic Messiah.⁶³ In 13:10, the image of fire from his mouth is used to depict the instrument of his judgment. In this description, the author of *4 Ezra* turns to Isa 11:4.

13:10 but I saw only

how he sent forth from his mouth as it were a stream of fire
and from his lips a flaming breath,
and from his tongue he shot forth a storm of fiery coals.⁶⁴

The present text shows the peculiar combination of certain images such as “lips” and “breath” as well as “mouth” with the judgment theme. Then, the textual connection

⁶¹ As far as “the end” is concerned, Stone argues that in *4 Ezra* it means “the decisive point in the eschatological sequence” so that it may be identified as different eschatological events: (a) the Day of Judgment, (b) the fall of the wicked kingdom and the onset of the Messianic Kingdom, and (c) an indeterminate or unclear future event. Stone 1983, 229-243. See also Stone 1990, 204-207.

⁶² Charlesworth, 1979b, 205; Longenecker 1995, 78. For the discussion on either “son” or “servant,” see Stone 1990, 207-208; Longenecker 1995, 78-79; Laato 1997, 361; Collins 1998, 203 and 207-208. As Collins argues, at least in Chap 13 ‘son’ is more likely than ‘servant’ since there are unmistakable allusions to Ps 2 as we shall argue later. Collins 1995, 165.

⁶³ Charlesworth 1979b, 205; Laato 1997, 364; Stone 1990, 208-209.

⁶⁴ The translation owes to Stone 1990, 381.

of this text with Isa 11:4 is evident because the latter uses the same combination as our text does.⁶⁵

It is also possible to see the connection between our text and Ps 18:8 / 2 Sam 22:9 where images of fire such as “fire,” “coals,” and “flame” which do not appear in Isa 11:4 are used in the context of the judgment in the same way as in our text.

Ps 18: 8 Smoke went up from his nostrils,
 and devouring fire from his mouth,
 glowing coals flamed forth from him.⁶⁶

In light of the Jewish exegetical practice *gezera shawa*, it is likely that in his exegesis the author linked Isa 11:4 with Ps 18:8 / 2 Sam 22: 9 by the term of “mouth” which appears in the both texts. Interestingly, since the agent of the judgment in Ps 18:8 / 2 Sam 22:9 is unambiguously “the LORD”(Ps 18:6; 2 Sam 22: 7), it could be said that the author identified the Davidic Messiah with “the LORD” by way of fusing the two texts.⁶⁷

In fact, the image of fire is often used as God’s standard instrument of judgment.⁶⁸ It is possible that the image of fire as the instrument of judgment is a materialization of the divine breath or word (Hos 6: 5; Ps 2: 9; Ps 33: 6).⁶⁹ Linked with the image of fire of Ps 18:8 / 2 Sam 22:9, Isa 11:4 is used in such a way as to intensify

⁶⁵ Stone 1990, 386; Collins 1995, 65; Idem 1998, 207; Laato 1997, 221.

⁶⁶ The translation from NRSV. 2 Sam 22:9 is identical with Ps18: 8.

⁶⁷ Cf. Longenecker 1995, 79; Collins 1998, 208-209.

⁶⁸ E. g. Deut 32: 22; Ezek 22: 1; Dan 7: 11; Isa 29: 6; Jer 4: 4; Hos 8: 14; Amos 1: 4. Stone 1990, 387.

⁶⁹ Stone 1990, 387.

the function of the Davidic Messiah to destroy his enemies.

This point may be further made by paying attention to the context of the text in question. Although our present text does not speak of the object of the destruction by the Messiah, the context identifies an innumerable multitude of men, who comprise all the nations of the earth (13:33), and who try to wage war and to conquer the Davidic Messiah (13: 5, 8). The context of the use of Isa 11 is here the cosmic war between the Davidic Messiah and all the nations who try to conquer him.⁷⁰ Therefore, it could be said that Isa 11: 4 is used in such a way as to highlight the cosmic and warrior-like role of the Davidic Messiah.⁷¹ However, the description as such may need some important qualification since he is also described as one who “neither lifted his hand nor held a spear or any weapon of war” (13: 9). Rather, he destroyed them with the “fire” from his mouth alone which is later interpreted explicitly as “the law” in 13:38.⁷² Thus, although the warrior-like role of the Messiah is not inconceivable, it is clear that the text *rules out* literal warfare, just as *Pss. Sol.* 17 does. Then, it could be said that there is a clear tradition of interpretation which reads Isa 11:4b to mean destruction by judicial sentence rather than by weapons.

⁷⁰ Later, the Messiah is depicted as the one who will deliver God’s *creation* (13:26).

⁷¹ Pomykala fails to appreciate the warrior-like role of the Messiah, ignoring the motif of the war while Laato rightly recognizes and treats it. Pomykala 1995, 220; Laato 1997, 364. In addition, because of the eschatological context in which Isa 11:4 lies, it could be said that Isa 11 is used eschatologically.

⁷² Probably this suppresses the kind of the idea that humans participate in the military uprising against Rome, by showing the overwhelming victory of the Messiah alone without any help of the people who gather to him (13:5-13). Cf. Longenecker 1997, 288-93.

2. 1. 7. 2 *Bar.* 36-40

2 *Bar.* 36-40⁷³ also attests to a messianic interpretation of Isa 10: 34-11:4 although the way in which it uses Isa 11 is implicit.⁷⁴ It consists of a vision and its interpretation. They speak of the way in which the Roman empire symbolized by the forest will be destroyed by the Messiah who is symbolized by a “vine” in the vision (39:7). Although the Messiah is not pictured explicitly as the royal nor the Davidic figure, it is possible to see the Messiah as such by paying careful attention to the context.

First, it is possible to see that “vine” is an interpretation of the messianic “shoot”(חֹטֶר) or “branch”(נֹצֵר) of Isa 11:1, being based on the common image of tree. In the Scrolls, as we have seen, it was interpreted as the Branch (צֶמַח) of David, most likely following the use of צֶמַח in Jer 23: 5; 33: 15. Bauckham suggests that the identification as such may be associated with Ezek 17: 6-8 where the twig which symbolizes a scion of the royal house of Judah is said to have “sprouted (וַיִּצְמַח) and become a vine”(17:6), and is later described as a “noble (אֲדָרֶת) vine” (17:8). The use of אֲדָרֶת links this vine with the messianic interpretation of Isa 10:34b (בְּאֲדָרֶת) which eventually leads to the identification of the “shoot” or “branch” in Isa 11:1 with

⁷³ 2 *Bar.* which is largely contemporary with 4 *Ezra* is preserved in a Syriac Manuscript which was translated from Greek though probably composed in Hebrew. For introductory matters, Collins 1998, 212-213. Klijn 1983, 615-620. The current discussion is based on the translation of Klijn 1983, 632-633.

⁷⁴ Both Bauckham and Horbury, independently, recognize the use of Isa 10:33-11: 4 within 2 *Bar.* 36-40. Bauckham 1995b, 206-210; Vermes 1991, 89. The following discussion is largely indebted to Bauckham's.

“vine.”⁷⁵ If this is the case, the Messiah symbolized by “vine” is likely the royal figure.⁷⁶

This reading is further supported by looking at the vision as a whole which is likely linked with Isa 10:33-11:4. The image of the forest is used in both Isa 10:33-34 and 2 Bar. 36 and 39. The theme of 2 Bar. 36:5 that “the height of the forest became low” and “the tops of the mountains became low” clearly comports with the theme of Isa 10:33b that “the tall in stature will be hewn down, and the lofty will be brought low.” Furthermore, since the emperor in 2 Bar. is symbolized by “a cedar”(36:5, 7-11; 39: 5-6, 8), it is easily linked with “the Lebanon” to which Isa 10:34b refers. In fact, the term “the cedars of Lebanon” appears in the interpretation of the vision (2 Bar. 39: 6). Further, the way in which the cedar is destroyed by the vine (the Messiah) may well be associated with a sequential interpretation of Isa 10:34a-11:4. The cedar is first cast down (36:6; Isa 10:34), then judged and convicted (36:7-11 and 40:1; Isa 11:3-4), and killed by the Messiah (40:2; Isa 11:4).⁷⁷ In the end, the accumulation of the evidence is

⁷⁵ Bauckham 1995b, 209. On this type of *gezera shawa* exegesis, see Instone-Brewer 1992, 17-18; Brooke 1985, 166.

⁷⁶ This point may be supported by taking into account the strikingly parallel character of the vision of the forest in 2 Bar. with that of the eagle in 4 Ezra 11-12. Both the visions speak of the destruction of the fourth kingdom, i.e. Rome, by the Messiah. Although the characters which symbolize the Messiah are different in the visions (“lion” in 4 Ezra ; “vine” in 2 Bar.), they function in such strikingly similar ways, such as opening their mouth, condemning the unrighteousness of their enemies, and destroying them. Cf. Collins 1998, 219. Accordingly, since the Messiah symbolized by “lion” in 4 Ezra is clearly the Davidic Messiah (12:32), it is likely that the Messiah symbolized by “vine” in 2 Bar. is the Davidic Messiah, whether there is a common source behind the parallels as Klijn assumes, or whether 2 Bar. depends on 4 Ezra, as Collins assumes. Klijn 1983, 620; Collins 1998, 224.

⁷⁷ Bauckham 1995b, 208.

impressive enough to establish a textual connection between the present text and Isa 10:33-11:4.

As to the way in which the author of *2 Bar.* uses the Isaiah text, two things are clear. First, the object of the judgment and destruction by the coming ruler, i.e. “the wicked” in Isa 11:4, is interpreted as Rome and its ruler symbolized by the forest and the cedar respectively. It is also notable that the wickedness of Rome and its ruler is highlighted (36:7-8; 40:1). Second, the identification of “the wicked” with Rome and its ruler then leads to highlighting the function of the Messiah to overturn the existing rule of the Rome and to liberate the people of God from it.

2. 2. 1. 8. Summary of the Analysis of the Messianic Interpretation of Isa 11:1-5

Although up to this point I have presented the messianic interpretation of Isa 11:1-5 according to the documents, in summary, I will describe some common assumptions and variations on it.

First, all the documents that we have examined (4Q161; 4Q285; 1Q28b; *Pss. Sol.* 17; Similitudes 42 and 61, *4 Ezra* 13; *2 Bar.* 36-40) attest that the figure who is described in Isa 11:1-5 is identified as the royal Messiah. This fact suggests that there is a common exegetical tradition as such on Isa 11:1-5 which is shared across parties by the Jews in our period.

Second, the figure in Isa 11:1-5 is interpreted as the eschatological figure. While 4Q161 explicitly interprets the figure as the latter-day figure, other documents such as 4Q285, 1Q28b, *4Ezra* 13, Similitudes 49 and 62, *Pss. Sol.* 17, and *2 Bar.* 36-40 implicitly but arguably suggest that interpretation, in light of the eschatological context

in which the Messiah is placed.

Third, “wisdom,” “righteousness,” and “spirit,” which are depicted as important part of the character of the kingly figure in Isa 11:1-5, are also applied to the royal Messiah in 1Q28b, *Pss. Sol.* 17, and Similitude 42. Notably, the author of *Pss. Sol.* 17 links them to the liberating function of the Messiah.

Fourth, all the documents that we have examined pick up and highlight “judge” and/or “kill” in Isa 11:4 as the functions of the royal Messiah. Interestingly, whereas, in Isaiah context, modern interpreters see these as part of the ruling functions of the kingly figure over his own people Israel, in 4Q161, 4Q285, *Pss. Sol.* 17, *4Ezra* 13, and *2 Bar.* 36-40, they are seen as part of the liberating functions of the Messiah of his people from his enemies who rule over them.

Fifth, the objects of the judgment and punishment by the kingly figure in Isa 11:4 are interpreted as not so much Israel as the nations who are often explicitly or implicitly linked with Rome (4Q161; 4Q285; *Pss. Sol.* 17; *4 Ezra* 13; *2 Bar.* 36-40; possibly the Similitudes), though Israel is not necessarily excluded from the objects of judgment (*Pss. Sol.* 17).

There are, however, notable variations on the messianic interpretation of Isa 11:1-5. For instance, the mysterious instruments of judgment and destruction such as “the rod of his mouth” and “the breath of his lips” in Isa 11:4 are interpreted as a literal weapon, “sword,” in 4Q161. In *Pss. Sol.* 17 and the Similitudes 62, they are taken as “the word of his mouth.” In *4 Ezra* 13, similarly, they are taken as the Messiah’s word of judgment so that the judicial function of the Messiah is highlighted. It is also worth noting that the uses of “the word of his mouth” and of “the fire” are put in contrast with

that of ordinary weapons (*Pss. Sol.* 17; *4Ezra* 13).

Another distinctive interpretation is that while “He shall not judge by what his eyes see, or decide by what his ears hear” in Isa 11:3 likely means that he will judge through the wisdom given by the God-given spirit, 4Q161 takes it to mean that the royal Messiah will judge according to some who are most likely priestly figures. This way of interpreting Isa 11:3, however, is not attested in any other document which we have examined, and is consistent with the priestly emphasis distinctive of Qumran.

2. 2. Messianic Interpretation of Gen 49: 9-10

2. 2. 1. 4Q252 (4QpGen) 5:1-7

4Q252 is a discontinuous pesher or thematic pesher on Genesis.⁷⁸ The manuscript has been dated to the Hasmonean period or Herodian period.⁷⁹ In 5:1-7 the blessing on Judah by Jacob in Gen 49:10 is cited and interpreted messianically.

1. “The scepter (שליט) shall [n]ot depart from the tribe (משבט) of Judah” (Gen 49: 10).
When Israel rules
2. [there will not] be cut off one who occupies the throne for David (Jer 33:17). For ‘the staff’ (Gen 49: 10a) is the covenant of the kingship;
3. the [thousa]nds of Israel are ‘the standards’ (Gen 49: 10a) *vacat* until the coming of the messiah of righteousness, the shoot of
4. David. For to him and his seed has been given the covenant of the kingship of his people for everlasting generations, which
5. he kept.....[] the Law with the men of the community, for
6. [] it is the congregation of the men of

⁷⁸ We can find the technical term pesher in 4:5 as well as some introductory formula such as “as it is written” in 3:1. The texts to be interpreted, however, are selective based on some themes, though not on a single theme. Garcia Martinez 1995, 161-162; Pomykala 1995, 181-182; Brooke 1994a, 173-174.

⁷⁹ Vermes 1998, 460; Pomykala 1995, 181.

7. []he gave/ Nathan⁸⁰

There are several things to be noted for our discussion. First, as far as the elements of biblical quotation are concerned, שבט in Gen 49: 10 which can mean “scepter” and “tribe” in Hebrew is interpreted in both ways in Jewish exegetical technique. On the one hand, שליט which is newly added here suggests that it is the interpretation of שבט as “scepter.” On the other hand, however, although the term שבט appears in the same line, due to its link with Judah, it is interpreted as “tribe.”⁸¹ The term “the staff” in Gen 49:10a is unambiguously identified as “the covenant of kingship.”⁸² Accordingly, it is evident that 4Q252 interprets Gen 49:10 in a royal sense.

Second, the interpretation of Gen 49:10 in lines 1-2 suggests that Judah is explicitly linked with the Davidic dynasty. The latter is depicted as the one which is legitimate and perpetual based on the covenant of the kingship.⁸³ The author draws the legitimacy and perpetuity of Davidic dynasty from this scriptural passage.

Third, the difficult phrase שלה⁸⁴ is interpreted here as “the messiah of righteousness.” Accordingly, there is no doubt that Gen 49:10 is interpreted in a

⁸⁰ The reconstruction of the text and its translation are indebted to Brooke 1996, 205-206.

⁸¹ Garcia Martinez 1995, 162; Pomykala 1995, 183-184; Collins 1995, 62.

⁸² It is noteworthy that the “staff” is interpreted as “the Interpreter of the Law” in CD 6:7 though the scriptural citation is not from Gen 49:10 but from Num 21:18. Collins 1995, 62-63; Garcia Martinez 1995, 162.

⁸³ It is most likely that the covenant is linked with the Davidic covenant in 2 Sam 7: 4-17 (cf. Ps 89: 19-37).

⁸⁴ The Interpretation of ער כי-יבא שילה has been described as the “most famous *crux interpretum* in the entire OT.” Wenham 1994, 477. For possible readings of it, see Von Rad 1972, 425; Westermann 1986, 231.

messianic sense. The righteous character of the messiah is unmistakably perceived. It is also important that “the messiah of righteousness” is identified with “the Branch of David.” These titles most likely reflect Jeremiah’s righteous (and Davidic) branch (Jer 23:5; 33:15).⁸⁵

Fourth, as far as the relation between the Davidic dynasty and the Davidic Messiah is concerned, the interpretation of **לע** has raised difficult exegetical problems. At first sight, it is possible that when the Davidic Messiah comes, rule would be cut off from Judah. The interpretation as such, however, is unlikely. First, it is possible that **לע** is taken to mean not so much absolute limit as relative limit by which the action or state described in the principal clause still continues.⁸⁶ Second, although the vacat before **לע** has not yet been paid attention for this matter, it may suggest that it is less likely that the coming of the messiah is intended to be directly linked with the timing of cutting off the rule of Judah. Third, the context probably suggests that the establishment of the Davidic dynasty is closely linked with the coming of the Davidic Messiah. In this respect, Brooke’s observation that line 2 reflects Jer 33:17⁸⁷ is important because “David shall never lack a man sitting on the throne of the house of Israel” (Jer 33:17) is closely linked with the arising of the righteous (and Davidic) Branch (Jer 33:15-16). Accordingly, it is likely that by combining the exegesis of Gen 49:10 with that of Jer 33:15-17, the author incorporates the Messiah into the line of the Davidic dynasty which is legitimate and perpetual based on the covenant of the kingship.

⁸⁵ Collins 1995, 62

⁸⁶ Kautzsch 1990, 503; Pomykala 1995, 186.

⁸⁷ Brooke 1994c, 53-54.

In short, although there is not much information on the function of the Davidic Messiah, through the exegesis of Gen 49:10 combined with that of Jer 33:15-17, he is depicted as the legitimate Messiah who is a righteous one belonging to the line of Davidic dynasty which is perpetual based on the covenant of kingship.

2. 2. 2. 1Q28b (1QSb 5: 27-29)

As we have seen elsewhere, this hymn speaks of the blessing of the Prince of Congregation for the messianic age. In this hymn, the image of a lion is used to depict the Prince of the Congregation. In 5: 27-29, the author uses Gen 49: 9-10 in order to envisage the Prince of the Congregation.

27. For God has raised you as a scepter (שבט)
28. for the rulers be[fore you.... all the na]tions (עמ[ים]) will serve you, and he will make you strong by his holy Name,
29. so that you will be like a li[on....] (כא[ר]יה) your the prey (טרף) with no-one to give it [back].....⁸⁸

It is striking that both Gen 49: 9-10 and 1QSb 5: 27-29 share common significant vocabulary : שבט(scepter), עמים (nations), אריה(lion), and טרף (prey).

Second, although שבט can be translated as either “scepter” or “rod,” it is likely that 1QSb interprets it as “scepter” because it is put in the relation with “the rulers” which follows it. Thus, the interpretation of שבט coincides with that of Gen 49:10. Third, while, in Gen 49: 9, the image of a lion is used to depict Judah whose future is linked with the kingship, the image of a lion is also applied here to the Prince of Congregation

⁸⁸ The reconstruction of the text and its interpretation are indebted to Garcia Martinez 2000, 108-109.

who is the kingly Messiah identified as the Branch of David in 4Q285.⁸⁹ Fourth, both the texts share the common theme that the nations will be under the power of the kingly ruler in spite of varied vocabulary. The term יְקִיָּה (obedience) is used in Gen 49: 10 while the term עֲבַד (serve) is used in 1QSb 5: 28.

However, the description of the Messiah in 1 Q28b is intensified in some respect as compared with that of Gen 49: 9-10. God will make the Messiah strong by his holy name (ln.28). The Messiah, who is identified as the lion, conquers the nations which are identified as prey to the extent of “none to give it back”⁹⁰(ln.29). Accordingly, it is evident that, on the basis of Gen 49: 9-10, the conquering role of the Messiah is highlighted. In addition, the theme of the subjugation of the nations in Gen 49:10 is applied to the description of the Messiah.

2. 2. 3. 4 *Ezra 11-12*

The messianic use of the image of a lion is also attested in *4 Ezra* 11-12. In the angel’s interpretation of Ezra’s fifth vision, the lion who condemns and destroys the eagle symbolizing Rome, is clearly identified as the Davidic Messiah.

12: 31 And as for the lion whom you saw rising up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard,
12: 32 this is the Messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them;⁹¹

⁸⁹ We will discuss the link between the messianic use of the image of a lion and Gen 49: 9-10 more extensively in the next section.

⁹⁰ This phrase presumably come from Mic 5:8 as we shall argue later.

⁹¹ The translation is indebted to Stone. 1990, 360.

Although the metaphorical use of the image of a lion is common in the Scripture, it is likely that the messianic use of the image of a lion which is clearly identified with the line of David is associated with the exegesis of Gen 49: 9-10.⁹² In the Hebrew Scripture, the image of a lion is basically used to symbolize great strength to destroy (Num 23:24; Isa 5:29; cf. Prov 30:30).⁹³ It is also used to symbolize wicked rulers who are part of Israel (Ezek 19:1-6; 22:25; Zep 3:3; cf. Prov 28:15) and the enemies of Israel who are gentiles (Jer 4:7; 51:38; Nah 2:11-12). Moreover, it is used to symbolize Israel who is to be blessed (Num 23:24; Num 24:9), Israel who is to be punished for their unrighteousness (Jer 2:30), and the remnant of Israel (Mic 5:8). The image of a lion is applied even to God in order to highlight his powerful judgment (Hos 5:14; 11:10; Isa 38:13). None of the uses of the image of a lion, however, shows its association with the line of David except Gen 49:9-10 and Ezek 19:1-6. The latter text eventually speaks of the negative fate of the princes of Israel so that it seems less relevant for messianic interpretation than Gen 49:9-10 which describes the ruler in a positive light. Although the link between the lion and David is not explicit in Gen 49:9-10 in a sense that it is the link between the lion and Judah of whom David is a descendent, as we have seen, 4Q252 interprets Gen 49:10 explicitly as the one which refers to the Davidic Messiah. Thus, it is likely that the messianic use of the image of the lion in 4Ezra derives from the messianic exegesis of Gen 49:9-10. By using the image of the lion, the author describes him in such a way that he is stronger than the eagle.

⁹² A number of scholars have noted the link between the use of the image of a lion in 4 Ezra and Gen 49:9-10 though they hardly provide substantial arguments to support it. Vermes 1961, 42-43; Stone 1990, 209; Pomykala 1995, 217; Beale 1984, 129; Oegema 1998, 218.

⁹³ Our survey is based on the five Hebrew words to represent a lion: אריה, ארי, ליש, לביא and כפיר.

2. 2. 4. *Summary of the Analysis of the Messianic Interpretation of Gen 49:9-10*

First, all the texts that we have examined (4Q252, 1Q28b, and *4Ezra* 12) attest that the figure who is described in Gen 49:9-10 is identified as the royal Messiah. 4Q252 identifies the figure in question as “the Branch of David” as well as “the messiah of righteousness.” 1Q28b identifies him as “the Prince of Congregation” who is identified as “the Branch of David” in 4Q285. *4Ezra* 12 identifies the figure in question as the Messiah who will arise from the posterity of David.

Second, although Gen 49:9-10 does not indicate any explicit link of Judah to David, 4Q252 interprets the text in such a way as to link it explicitly to David. The interpretation as such may be assumed in *4 Ezra* 12. These texts seem to show that the authors derive the legitimacy of the Davidic Messiah from the oldest prophecies such as Gen 49.

Third, the image of a lion which is used to picture Judah in Gen 49:9 is also used to describe the royal Messiah in 1QSb and *4Ezra* 11-12. The image of a lion evokes his strength and competence on the field of battle in many passages of the Scripture including Gen 49:9. Thus, by using the image of a lion, the authors picture the royal Messiah as the powerful figure in battle.

Fourth, as far as the theme of the subjugation of the nations in Gen 49:10 is concerned, although 1Q28b seems to link it to the functions of the Prince of Congregation, we cannot know unfortunately, due to the lacuna, whether in 4Q252 the kingship of the messiah is exercised over all the people, over the people of Israel, or over the people who observed the Law within the community.⁹⁴ It is possible, however,

⁹⁴ Garcia Martinez 1995, 163.

that *4Ezra* 11-12 shows the theme in such a way that the royal Messiah symbolized by the lion rules over Rome symbolized by the eagle, Rome which previously ruled over other powerful nations. It is also notable that the theme of *4Ezra* is slightly modified in a way that Rome is highlighted as the one which will be judged and eventually destroyed for its unrighteousness by the Messiah (*4Ezra* 12:34) rather than the ones which will serve (the king of) Judah.

Finally, although it is not entirely clear whether 4Q252 shows the eschatological age within the text, 1Q28b and *4Ezra* describe eschatological events in which the Messiah will appear and bring in a new era which is definitely discontinuous with the current state.

2. 3. Messianic Interpretation of Num 24:17

2. 3. 1. Damascus Document (CD A) 7:18-21⁹⁵

In CD A 7:18-21, Num 24:17 is not only cited but also interpreted in such a way that the scepter is identified as the Prince of the whole congregation.⁹⁶ Since the Prince of the congregation is identified as the royal Messiah in other texts (4Q285, 4Q161A, and 1Q5b), there is no doubt that Num 24:17 is interpreted in a royal messianic sense.

The relevant lines read:

18. *Blank* The star is the Interpreter of the Law,

19. who will come to Damascus, as is written, A star moves out of Jacob

⁹⁵ It has been suggested that Damascus Document was written in about 100 BCE. Vermes 1998, 125-126.

⁹⁶ Num 24:17 is used along with Amos 9:11 in order to interpret Amos 5:26. For the detailed discussion on the functions of Num 24:17 as well as Amos 9:11 in CD 7:14-21, see Vermes 1998, 126; Oegema 1998, 95-96.

- and a scepter arises
 20. out of Israel. The scepter is the prince of the whole congregation
 and when he arises he will destroy
 21. all the sons of Seth. *Blank*⁹⁷

In addition to the identification of the scepter with the prince of the whole congregation, three things are noteworthy. First, whereas it is probable that in Num 24:17 both the star and the scepter refer to the same single figure, in CD they are taken to refer to two different figures: the former refers to “the Interpreter of the Law” and the latter refers to “the prince of the whole congregation.” The Interpreter of the Law is described in 4Q174 as an eschatological figure who will arise at the end of the days along with the royal Messiah called the Branch of David. Since the duality of the messianism in Qumran (the royal Messiah and the priest Messiah) is clearly attested in other Qumran texts such as CD 12: 22-23, 13:20-22, 1QS 9:10-11, it is plausible, though not absolutely certain, that the Interpreter of the Law is a priest Messiah. As a result, it could be said that Num 24:17 is taken here to represent double messianic figures.⁹⁸

Second, the function of the royal figure in Num 24:17 to destroy the enemies of Israel is attributed to the prince of the whole congregation in the same way. In this regard, it could be said that the royal Messiah is described as a warrior-like figure.⁹⁹

Third, as already mentioned, since both the interpreter of the Law and the prince of the whole congregation are eschatological figures, it could be said that Num 24:17

⁹⁷ The reconstruction of the text and its translation are indebted to Garcia Martinez, 2000, 1: 560-561.

⁹⁸ For the discussion on the twin messianism in Qumran, see Cross 1996, 1-4; Talmon 1992, 104-105; Collins 1995, 74-77.

⁹⁹ Pomykala 1995, 239.

which is applied to them is interpreted eschatologically.

2. 3. 2. 4Q 175 (4Q Testimonia)¹⁰⁰

It has been recognized that 4Q175 is similar to the literary style of Testimonia, that is, collections of proof texts.¹⁰¹ Biblical quotations are put together without intervening comments on the texts.¹⁰² Although the term Messiah does not appear in this text, there is almost universal agreement among scholars that the selection of texts is best understood in such a way that each quotation represents (a) messianic figure(s).¹⁰³ The first section consisting of Deut 5:28-29 and 18:18-19 represents “a prophet like Moses” who is awaited. The third section consisting of Deut 33:8-11 represents a priestly messiah. The second section consisting of Num 24:15-17 is then best understood to represent a royal messiah.¹⁰⁴ The relevant lines read:

9. And he uttered his poem and said: “Oracle of Balaam, son of Beor, and oracle of the man
10. of penetrating eye, oracle of him who listens to the words of God and knows the knowledge of the Most High,
11. who sees the vision of Shaddai, lying down and with an open eye. I see him, but not now,
12. I espy him, but not close up. A Star has departed from Jacob, and a scepter has

¹⁰⁰ 4Q175 has been dated to the early first century BCE. Vermes 1998, 495.

¹⁰¹ Allegro first identifies 4Q175 with Testimonia. Allegro 1956, 182-187; Vermes 1998, 495.

¹⁰² For the discussion on the character of Testimonia, see Fitzmyer 1971b, 59-89; Dimant 1984, 518.

¹⁰³ Fitzmyer 1971b, 84; Dimant 1984, 518; Vermes 1998, 495; VanderKam 1994, 226; Pomykala 1995, 245; Laato 1997, 297-298.

¹⁰⁴ The last section consisting of Psalms of Joshua, however, is followed by a comment and it does not appear to have any messianic import. Fitzmyer comments on this problem; “Allegro admits that the part here quoted has no messianic import. There is, of course, no reason why all the texts must have it, for we are not so sure of the reason why they were so compiled. Hence, the presence of such a text in the list does not prevent it from being a collection of *testimonia*.” Fitzmyer 1971b, 82.

arisen from Israel. He shall crush
13. the temples of Moab, and cut to pieces all the sons of Sheth.” *Blank* ¹⁰⁵

Although there is little doubt that Num 24:15-17 represents a royal Messiah, there is debate as to whether it represents two messianic figures. Cross, who is followed by Dimant, insists that Num 24:17 represents double messiahs based on the case of CD 7:18-21.¹⁰⁶ On the other hand, Vermes, VanderKam, and Laato regard this text as referring to a royal Messiah alone.¹⁰⁷ Although the interpretation of two messianic figures is certainly possible, since there is no hint to suggest duality in this text, we cannot conclude it with any certainty. As far as the functions of the royal messiah are concerned, it is likely that the phrase “He shall crush the temples of Moab, and cut to pieces all the sons of Sheth” is literally cited so that it is applied to the functions of the royal Messiah.

Finally, it could be said that the figure in Num 24: 17 is interpreted eschatologically. Allegro sees that the point of contact of the four sections in 4Q175 is destruction which will fall upon those who do not listen to the divinely inspired words of the Prophet, the enemies of the Star and Scepter, the opponents of the Levitical priesthood, and the city which had been rebuilt under a curse. On the basis of this observation, he thinks that the context of the whole collection could be eschatological.¹⁰⁸ If this is the case, it is possible that the figure in Num 24:17 is

¹⁰⁵ The reconstruction of the text and its translation are indebted to Garcia Martinez 2000, 1:354-357.

¹⁰⁶ Cross 1995, 147; Dimant 1984, 518.

¹⁰⁷ Vermes 1998, 495; VanderKam 1991, 226; Laato 1997, 297-298.

¹⁰⁸ Allegro 1956, 187.

interpreted eschatologically.

2. 3. 3. *Psalm 154:19*

Messianic interpretation of Num 24:17 can be found in Ps 154:19 whose original language is Hebrew though until the discovery of Dead Sea Scrolls (11QPs) the psalm was known only through the Syriac text. As to the date, since the psalm was preserved in a first century manuscript, it must come from at latest the first century, or the second century B.C.E.¹⁰⁹ The lines which are relevant for our discussion are unfortunately not preserved well in the Hebrew text so that the reconstruction of the text has to be based on the Syriac text. However, J. A. Sanders contends that the newly found Hebrew text of Ps 154 in the scroll is the *Vorlage* of the Syriac text of it. The Syriac text, according to Sanders, corresponds to the Hebrew original “at about 95 per cent, or better, correspondence.”¹¹⁰ Accordingly, whatever the accurate percentages are, we are reasonably confident in the reconstruction of the Hebrew text based on the Syriac text. The text in question is put alongside Num 24:17.

[Who causes a horn to arise *out of Ja*]cob (מִיעֲקֹב)

and a judge [of peoples *out of Israel* (מִיִּשְׂרָאֵל);] (Ps 154:19)¹¹¹

A Star shall come *out of Jacob* (מִיִּעֲקֹב),

and a scepter shall rise *out of Israel* (מִיִּשְׂרָאֵל)

¹⁰⁹ Charlesworth with J. A. Sanders 1983, 2:617. As far as the provenance of the psalm is concerned, although Sanders has proposed that 11Q Ps originated from Qumran community, the thesis has been challenged by other scholars. For a comprehensive discussion of 11Q Ps, see Flint 1997, 172-201.

¹¹⁰ J. A. Sanders 1967, 103.

¹¹¹ The translation is mine though the reconstruction of the text owes to J. A. Sanders. 1967, 106.

it shall crush the borderlands of Moab,

and the territory of all the Shethites (Num 24: 17 NRSV).

What is striking here is that both texts employ not only the same vocabulary (מִיעָקוֹב) and מִיִּשְׂרָאֵל) but their parallel structure. Furthermore, an important theme of Num 24:17, that Israel's ruler will subjugate the Gentiles, appears in Ps 154:19 too: "a *judge of peoples* out of *Israel*." Thus, it is likely that Num 24:17 is used in this text.

It is also important to note that Ps 132:17 is used in combination with Num 24:17.

[(*the Lord*) Who *causes a horn to arise* (מִקְרָן) out of Ja]cob

and a judge [of peoples out of Israel;] (Ps 154:19)

There I (*the Lord*) will *cause a horn to sprout up* (אֶצְמִיחַ קֶרֶן) for David

(Ps 132:17 NRSV)

The following things are shared in both texts: the same vocabulary (קֶרֶן), the same form of the verb with similar vocabulary (Hiphil; מִקְרָן and אֶצְמִיחַ), and the same subject of the verbs (יְהוָה). Moreover, we can see here the same theme in the sense that the Lord causes a horn to come out. Accordingly, it is hardly deniable that Ps 132:17 is also used in this text.¹¹²

Given the combined use of Ps 132:17 and Num 24:17 in this text, a few observations can be made. First, the judge of Israel who is linked with Num 24:17 is identified with the horn which is identified with David in Ps 132:17. This might then suggest that the judge in the former is interpreted as the Davidic Messiah. Second, whereas the horn in Ps 132 may suggest a contemporary Davidic figure, the figure in

¹¹² It is certainly possible to see here the use of Ezek 29:21 as well which is an almost verbatim repetition of Ps 132:17 with eschatological emphasis ("on that day"). In this regard, this passage may contribute to the eschatological reading of Ps 132:17 within Ps 154:19.

Num 24:17 is evidently one who arise in the future. Thus, in identification with the figure in Num 24:17, the horn in Ps 132 is likely interpreted to mean a future Davidic figure. In summary, in our text, Num 24:7 and Ps 132:17 are used in such a way as to show the expectation that God will cause a Davidic ruler to arise out of Israel who will judge over the Gentiles.

2. 3. 4. *Sib. Or. 5:155-161*

Messianic interpretation of Num 24:17 is seen in *Sib. Or. 5:155-161*. John Collins notes that *Sib. Or. 5* can be divided into six parts: (1) 1-51; (2) 52-110; (3) 111-78; (4) 179-285; (5) 286-433; (6) 434-531. The four main oracles, apart from the introducing oracle (1) and the concluding oracle (6), show a common pattern.

- (a) Oracles against nations
- (b) Nero's return
- (c) a savior figure
- (d) a destruction¹¹³

In the light of this literary structure, it is likely that the "great star" is identified with a royal messianic figure who is described as the "king sent from God"(108), "one exceptional man from the sky"(256), and the "blessed man came from the expanses of heaven" (414).¹¹⁴ What we argue here is that the "great star" derives from the exegesis of Num 24:17. Relevant lines read as follow:

155 But when after the fourth year a great star shines
156 which alone will destroy the whole earth, because of

¹¹³ Collins 1974, 74.

¹¹⁴ Collins 1974, 87-89.

157 the honor which they first gave to Poseidon of the sea,
 158 a great star will come from heaven to the wondrous sea
 159 and will burn the deep sea and Babylon itself
 160 and the land of Italy, because of which many
 161 holy faithful Hebrews and a true people perished (5: 155-161).¹¹⁵

Although it is possible that the “great star” is associated with Hellenistic thought, it is more likely that the “great star” derives from the exegesis of Num 24: 17 for the following reasons. First, as Collins observes, there is an important difference between Jewish tradition and Hellenistic tradition with respect to the relation between the star and the savior figure. Whereas in the Hellenistic tradition the star is the sign to notify the advent of the savior figure, in the Hebrew tradition the star is identified with the messianic figure.¹¹⁶ The “great star” in *Sib. Or.* 5 is clearly identified with the messianic figure rather than the signal to announce his advent.

Second, within Jewish tradition, as we have seen and continue to see, it is well-attested that the identification of the star and the messianic figure derives from the exegesis of Num 24:17. In fact, the combination of the star (155 and 158) with the theme of destruction of the nations who oppresses the people of Israel (156 and 159-161) may suggest the link with Num 24:17-19. The fact that “the blessed man from the expanses of heaven”(414), who is identified with the “great star,” derives undoubtedly from the messianic interpretation of Dan 7, enhances the likelihood of the use of the messianic interpretation of Num 24: 17 behind the use of the “great star.”¹¹⁷

¹¹⁵ Translation from Collins. Collins 1983, 397.

¹¹⁶ Collins takes, as the examples of Hellenistic tradition, the births marked by comets of Alexander, Mithridates, Augustus, and Jesus (in Matthew) although I reserve the interpretation of Jesus as I will argue in chapter 3. Collins 1974, 90-91.

¹¹⁷ Chester 1991, 49-50.

Although we have not found the particular combination of Dan 7:13 and Num 24:17 elsewhere, we have seen that Dan 7:13-14 has been used in association with Isa 11:1-5 and Gen 49:9, both of which are also “royal messianic texts.”¹¹⁸

In conclusion, in view of the accumulation of evidence, although it is possible to see the fusion of Jewish tradition and Hellenistic tradition on the “great star” as Collins indicates, it is hardly deniable that the “great star” derives from the messianic interpretation of Num 24:17-19. The “great star” is described as one who will bring judgment on the nations who oppress the faithful Jews. However, it is notable that unlike the case of Num 24:17, the “great star” comes not from Israel but from *heaven*. Here it might be said that, as in the case of the “blessed man” or the “exceptional man,” the heavenly origin of the messianic figure is highlighted.¹¹⁹

2. 3. 5. *Josephus*

As we have seen elsewhere, Josephus clearly indicated the existence of the messianic interpretation of the scriptures which incited the Jews to the war against Rome in 66-70 C. E. What has been a subject of controversy, however, is what scriptural text Josephus had in mind when he wrote. There have been two strong candidates on this matter: the combination of Dan 2, 7, and 9, and Num 24:17-19.¹²⁰

Before arguing this, we cite the relevant lines:

But what more than all else incited them to the war was an ambiguous oracle,

¹¹⁸ See 2.4.1. and 2.4.2.

¹¹⁹ It might be possible to say that Dan 7:13 is linked with Num 24:17 in a messianic sense.

¹²⁰ As Wright indicates, as long as there are good scriptural candidates, it would be worth considering which text(s) Josephus had in mind. N. T. Wright 1992, 313.

likewise found in their sacred scriptures, to the effect that at that time one from their country would become ruler of the world. This they understood to mean someone of their own race, and many of their wise men went astray in their interpretation of it. The oracle, however, in reality signified the sovereignty of Vespasian, who was proclaimed Emperor on Jewish soil¹²¹

N. T. Wright is one of the most recent advocates of the book of Daniel as the one which Josephus had in mind. He set out his arguments as follows. That “the wise men” interpreted the passage in question messianically, and that it had something to do with chronology, (“at that time”), make the book of Daniel the most obvious candidate. Within that book, Dan 9:24-27 gives a chronological scheme of which the coming of “an anointed prince” is part. Dan 2:35 and 44-45 provide the idea of a “world ruler” which is identified as the “stone” there. It was cut out, not by human hands, struck the statue and broke it in pieces. The stone then became a great mountain and filled the whole earth. These two chapters are read in combination with each other as a prophecy of the imminent messianic deliverance. Dan 7 is also added to this combination since there are close parallels between Dan 7 and Dan 2. Thus, what Josephus had in mind was the combination of Dan 2, 7, and 9.¹²²

Although his attention to the significance of the chronological scheme which is linked with Dan 9 is worth noting,¹²³ the argument as a whole is not entirely convincing. The most obvious problem of this interpretation is that his Danielic texts do not explain the most explicit and crucial feature of the passage in question, that is, the “Jewish origin” of the world ruler. The passage speaks, in a significant way, of “one from their country” who will become the ruler of the world. The one is, then, said to be interpreted

¹²¹ *J. W.* 6:312-314 (Thackeray, LCL).

¹²² Wright 1992, 313-314.

¹²³ Cf. Beckwith 1981, 521-542.

to mean “someone of their own race,” that is, a Jew. Furthermore, although Josephus suggests in the end that the world ruler is the Roman emperor Vespasian who is a gentile ruler, he still refers to the “Jewish origin” of the world ruler in such a way that he comes *geographically* from the land of Israel (“Jewish soil”). What is remarkable, then, is how crucial the theme of the “Jewish origin” of the world ruler is. Thus, although Wright hardly notes its significance,¹²⁴ we have to take it seriously into account.

In light of it, Dan 2, which Wright thinks provides the idea of the world ruler, is not particularly relevant. For what is highlighted as to the origin of the stone is “not by human hands,” that is, *divine origin* (Dan 2:34, 45; cf. 4 Ezra 13:36). Nor is the human-like figure in Dan 7 relevant because the figure is described in such a way as to be, more or less, close to a *heavenly being*. Accordingly, none of the texts Wright mentions explain adequately the essential theme of the “Jewish origin” of the world ruler.¹²⁵

What I propose, instead, as the primary scriptural reference of the text is Num 24:17-19. Here we can find the theme of the “Jewish origin” of the world ruler. The figure who is represented by “the star” and “the scepter” is said to come from Israel. He

¹²⁴ Wright 1992, 313-314; also Beckwith 1981, 531-532.

¹²⁵ The “anointed prince” of Dan 9 is described as one who is killed without salvific significance rather than as the world ruler. Wright highlights Josephus’ interpretation, “when you were anxious about who should *rule the whole world* after you”(Ant. 10:205) deriving from Dan 2:29, and identifies the ruling figure with the stone. Wright 1992, 313. Nonetheless, it is more likely that the referent of the figure in question is the rulers of all the kingdoms, as the sentence immediately following it shows: “God wished to reveal to you in your sleep *all those who are to reign* and sent you the following dream”(Emphasis mine). It is also worth noting that in this context Josephus omits the meaning of the stone from the interpretation of the dream (Ant. 10:210).

will then destroy the gentiles such as Shethites, Edom, Seir, and Ir, and rule them.¹²⁶

Therefore, we conclude that it seems likely that what Josephus had in mind was Num 24:17-19 which speaks of the “Jewish origin” of the world ruler rather than the combination of Dan 2, 7, and 9. According to Josephus, it is the messianic interpretation of this text that incited the Jews to the revolt against Rome in 66 C. E.

2. 3. 6. *Bar Kosiba*

Recent discoveries show that, whatever its variants, the name of the leader of the second Jewish revolt (132-135 C.E.) was Bar Kosiba.¹²⁷ Thus, there is no doubt that ‘Bar Kokhba’ appearing in Christian sources and ‘Bar Kozeba’ appearing in rabbinic sources both derive from a word play on ‘Bar Kosiba’ with some significant implications. Bar Kozeba means the “son of a liar” which was probably given to him either by the rabbis who did not approve of his anti-Roman uprising or by those who later reflected ironically on its ill-fated result.¹²⁸

Bar Kokhba, on the other hand, means the “son of the star.” It appears in a writing

¹²⁶ Hengel also favours Num 24:17-19 on this matter. Hengel 1989, 237-240; cf. Rajak 1983, 191-192.

¹²⁷ Yadin 1971, 113-139 ; Fitzmyer 1971a, 306-316.

¹²⁸ Fitzmyer 1971a, 314. Although the attitude toward the Messiah in Mishnah and Talmud is a debatable subject, it is likely that there was a tendency that the rabbis initially saw messianism in a negative way. Alexander indicates two main reasons. First, after the two Jewish wars which took on a messianic tinge, the rabbis feared that messianism might have provoked the Romans' hostility against the Jews. Second, due to the gradual triumph of Rabbinism and the maturing of Jewish political institutions from the late second century CE onwards, the need for messianism sharply decreased. The rabbinic communities of Palestine and Babylonian enjoyed prosperity. Alexander 1998, 469-473. Cf. Neusner 1984.

of Justin Martyr (110-165 C. E.) who was contemporaneous with Bar Kosiba.

In the recent Jewish war, Bar Kocheba, the leader of the Jewish uprising, ordered that only Christians should be subjected to dreadful torments, unless they renounced and blasphemed Jesus Christ (1 *Apol.* 31).¹²⁹

This evidence from a Christian source is significant because there is no reason why it would have been necessary for Justin to call Bar Kosiba the “son of the star” unless he had already been called this.¹³⁰ This point is further supported by looking at coins made during the time of Bar Kosiba revolt. At least one of them clearly depicts a star above the Temple, which seems very symbolic.¹³¹ Therefore, it is probable that Bar Kosiba was linked with “star” at least during the time of the revolt.

That the association of Bar Kosiba with “star” is most probably based on a messianic interpretation of Num 24:17 becomes clear when we examine y. *Ta’an.* 68d. There Num 24:17 is cited and applied to Bar Kosiba in a royal messianic sense. However, since the text belongs to the Palestine Talmud, which was completed in around 400 C. E., we must seek to determine whether the messianic interpretation of Num 24:17 contained in the text may be traced back to an earlier date.¹³² The text reads as follows:

R. Simeon b. Yohai taught: “Aqiba, my master, would interpret the following verse: ‘a star [כוכב] shall come forth out of Jacob’ [Num 24:17] - ‘A

¹²⁹ The translation is indebted to F. M. Justin 1948, 67.

¹³⁰ This point is eloquently made by Evans. “If Simon was not called bar kokhba, the ‘son of the star,’ then what motivation could Justin Martyr have had for calling him this? Why would anyone, Jewish or Christian, call Simon the ‘son of the star’ following his defeat? Christians had no motivation for doing so; they preferred to liken him to a criminal or fraud.” Evans 1995b, 203.

¹³¹ Yadin 1971, 25.

¹³² Neusner often criticizes New Testament scholars who use rabbinic evidence *uncritically* as evidence for first-century Judaism. See Neusner 1984.

disappointment [כּוֹזֵבָא] shall come forth out of Jacob.’ R. Aqiba: when he saw Bar Kozeba, he said: ‘This is the King Messiah.’ Said to him R. Yohanan ben Toreta: ‘Aqiba! Grass will grow on your cheeks and the son of David will not yet have come!’”¹³³

Several things must be noted. First, R. Aqiba’s application of the messianic interpretation of Num 24:17 to Bar Kosiba is the historical essence of the text. Although the middle part of the text which is the explicit application of the scripture to Bar Kosiba may be unauthentic due to the switch from Hebrew to Aramaic,¹³⁴ there is no doubt that R. Torta’s response assumes R. Aqiba’s application of Num 24:17 to Bar Kosiba in a royal messianic sense. Furthermore, there is no good reason why the rabbinic tradition needs to invent such an “embarrassing tradition”¹³⁵ in which R. Aqiba, the revered master of halakah, regards Bar Kosiba as a messianic figure of Israel, a tradition which was certainly later discredited in one way or another.¹³⁶ Additionally, it is unthinkable that the identification of Bar Kosiba as such originated after the defeat of his revolt.¹³⁷ Thus, it is likely that a messianic interpretation of Num 24:17 is attested at least in the beginning of the second century C. E. though it cannot have been applied to

¹³³ The translation is indebted to Evans (1995b, 194).

¹³⁴ Schafer 1980, 118.

¹³⁵ “Embarrassment” is one of the criteria for assessing the probability of the authenticity of given texts. For further discussions on the criteria, see Evans 1995c, 13-26.

¹³⁶ Evans 1995c, 203. Incidentally, although the text uses Bar Kozeba instead of Bar Koshiba, it is unlikely that the former is an original wording of R. Aquiba. This is because there is no evidence in Aqiba’s remark that he suggests or connotes negativity toward Bar Koshiba. On the contrary, R. Aqiba’s view of Bar Kosiba is clearly positive. Furthermore, as I indicated above, since the rabbis initially had a tendency to suppress messianism, it is more likely that Bar Kozeba reflects a rabbinic later redaction. In fact, this is the point of the reinterpretation of the parallel tradition found in Lam. Rab. 2:2, 4. Schafer 1980, 118; Evans 1995b, 195.

¹³⁷ Bauckham 1998c, 187-88.

Bar Kosiba much before his revolt in 142 C.E.¹³⁸

Second, although R. Yohanan ben Torta appears to refute R. Aqiba's interpretation, his only disagreement with Aquiba was whether Bar Kosiba was the Messiah or not. In fact, R. Torta shares with R. Aqiba the messianic interpretation of Num 24:17.¹³⁹ Since a common assumption underlying a discussion suggests the existence of an earlier, fixed tradition, the messianic interpretation of Num 24:17 may well be traced back to the first century C.E.

Concerning the way in which Num 24:17 is interpreted, two things are important. First, "star" is interpreted in such a way as to refer to a single royal messianic figure. The interpretation as such is clear from the response of R. Torta which takes "the star" to refer to the "son of David." Besides, Bar Kosiba is called 'prince' (נָשִׂיא or נְסִיא) which can be used of the royal Messiah at Qumran (CD 7:20; 1QM 5:1; 1Q28b 5:21; 4Q161 2-6:15; 4Q285 5:4; cf. Ezek 34:24; 37:25).¹⁴⁰

Second, it is noteworthy that Num 24:17 is now applied to a particular historical figure (Bar Kosiba) who intends to liberate Israel from Rome with armed forces and rebuild the Temple.¹⁴¹ It is also important, however, to note that such application of the text could be R. Aqiba's distinctive one, which is challenged by R. Torta. Third, what can be a more commonly shared interpretation is, as R. Torta's interpretation suggests,

¹³⁸ Whether the identification as such harks back to Aqiba himself is not important for our purpose.

¹³⁹ Feldman 1998,385.

¹⁴⁰ Yadin 1961, 41; Idem 1962, 248-257; Evans 1995b, 185.

¹⁴¹ On a general description of Bar Kosiba, in addition to the literature cited above, Schürer 1973, 543-55; Schafer 1995, 145-161.

that the figure in Num 24:17 will appear *in the future*.¹⁴² I do not think R. Aqiba disagrees with this. What matters to Aqiba, however, is that the figure who was expected to come in the future has already come.

2. 3. 7. *Summary of the Analysis on Messianic Interpretation of Num 24:17*

Our analysis of CD 7, 4Q175, Ps 159, *Sib. Or.* 5, Josephus and Bar Kosiba shows that the figure described in Num 24:17 is interpreted in a royal messianic sense. This means that the messianic interpretation was current not only within the Qumran community but also outside the community. Josephus' observation that the messianic interpretation of Num 24:17 incited the Jewish people to the Jewish revolt in 67-70 C.E. as well as the fact that Bar Kosiba drew a great number of the Jews into the second revolt, may suggest that the messianic interpretation of Num 24:17 enjoyed wide currency among the Jews around the time of Jesus.¹⁴³

Second, the function of the figure in Num 24:17 to battle against the enemies of Israel and destroy them is applied to the royal messiah. CD 7 and 4Q175 explicitly cite the theme as part of the description of the royal messiah. Our analysis of Josephus and Bar Kosiba shows that it is highly probable that the messianic interpretation of Num

¹⁴² It is hard, though possible, to say whether it means an eschatological future or an undefined but limited future.

¹⁴³ Eusebius (260-339/40 C.E.), though he was later than Bar Kosiba, notes the significant role of his name in the revolt: "The Jews were at that time led by a certain *Bar Chochebas, which means 'star,'* a man who was murderous and a bandit, but *relied on his name*, as if dealing with slaves, and claimed to be a luminary who had come down to them from heaven and was magically enlightening those who were in misery." (*Hist. Eccl.* 4:6; Emphasis mine). Presumably this is Eusebius' own attempt to explain the name. The quotation derives from Yadin 1971, 258.

24:17 made significant contributions to the two Jewish revolts with armed forces against Rome.

Third, Num 24:17 is possibly interpreted in all the texts examined eschatologically but at least in a futuristic sense. Since the messianic figures in Qumran are eschatological ones, it could be said that Num 24:17 which is applied to them is interpreted eschatologically.¹⁴⁴ Josephus also notes “at that time” which may imply the eschatological fulfillment of scriptural prophecy. As far as Bar Kosiba materials are concerned, it seems a shared assumption that the messianic figure described in Num 24:17 appears in the future. What is debatable is whether the figure has already appeared or not.

Fourth, whereas it is likely that both “star” and “scepter” in Num 24:17 refer to the same single royal figure, CD 7 takes them to refer to two different messianic figures which is distinctive of Qumran theology; the “scepter” represents a royal messiah while the “star” represents probably a priest messiah. *y. Ta’an.* 68 d. as well as *Sib. Or.* 5, on the other hand, take the “star” to represent a single royal messiah. Thus, we can see here a variation in the messianic interpretation of Num 24:17.¹⁴⁵

2. 4. Messianic Interpretation of Daniel 7:13-14

2. 4. 1. The Similitudes of Enoch

It has been agreed that Dan 7 is used messianically and inspires the messianism of

¹⁴⁴ The whole collections of 4Q 175 also may suggest their eschatological character as I indicated above.

¹⁴⁵ As far as 4Q175 is concerned, as I argued above, it is difficult to decide whether Num 24: 17 represents double messiahs or a single messiah.

the Similitudes of Enoch. The clearest evidence for it is 46:1: "And there I saw One who had a head of days, and his head was white like wool, and with him was another whose countenance had the appearance of a man."¹⁴⁶ There is no doubt that the "a head of days" corresponds to "the Ancient of Days" in Dan 7:9 and the "another whose countenance had the appearance of a man" to "the one like a son of man" in Dan 7:13.¹⁴⁷ In the following conversation, the latter figure is called "*that* Son of Man" (46:2). As we have argued elsewhere, this "Son of Man" figure is identified as the Messiah (48:10; 52:4) as well as the (my) Elect One (39:6; 40:5; 45:3, 4; 49:2, 4; 51:3, 5; 52:6, 9; 55:4). The way in which the figure is introduced, however, appears to show that the "Son of Man" is not used as a title of the messiah.

Concerning the way in which Dan 7 is used, the following observations are worth noting. First, the Danielic human-like figure is identified as the Messiah (48:10; 52:4). The identification of the Son of Man and Messiah is supported by the fact that Ps 2:2 and Isa 11:2, 4, both of which are taken to suggest the Davidic Messiah in our literature, are applied to the Elect Son of Man (48:10; 49:3; 62:2).

Second, although it is still a subject of controversy whether in Daniel the human-like figure is an individual figure or a corporate entity,¹⁴⁸ as far as the Elect Son of Man in the Similitudes is concerned, it is certain that he is depicted as an individual figure even though he is identified with the elect and the righteous (e.g. 62:13-14).¹⁴⁹

¹⁴⁶ Translation from Black(1985, 48).

¹⁴⁷ VanderKam 1992, 188; Collins 1995,177.

¹⁴⁸ For the corporate interpretation, see Casey 1979, 7-50; N. T. Wright 1992, 291-297. For the angelic interpretation, Collins 1998, 99-107; Day 1985, 172.

¹⁴⁹ VanderKam 1992, 188.

Third, one of the most distinctive ideas in the messianism of the Similitudes is the enthronement of the Elect Son of Man (45:3, 51:3; 55:4; 61:8; 62:2, 3, 5; 69:27, 29). The idea probably derives from the exegesis of Dan 7:13 in combination with that of Dan 7:9. Since the latter text speaks of the existence of plural thrones, one of which the Ancient of Days took for himself, it seems natural enough to infer that the human-like figure who appeared after him could also take another throne for himself.¹⁵⁰ Given that Dan 7:9 as well as Dan 7:13 lie behind the enthronement of the Elect Son of Man, it seems reasonable to assume that the throne on which the Elect Son of Man sits is different from that occupied by the Chief of Days (47:3; 60:2).

At this point, I need to challenge a currently common view held originally by Theisohn, then by Black, and more recently by Hengel, that Ps 110:1 lies behind the enthronement of the Elect Son of Man. First, it is hardly possible to find any verbal allusion here to Ps 110:1. Hengel counts twenty-one Christological allusions to Ps 110:1 in the NT (Matt 22:44; 26:64; Mark 12:36; 14:62; 16:19; Lk 20:42f; 22:69; Acts 2:33, 34f; 5:31; 7:55f; Rom 8:34; 1Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3, 13; 8:1; 10:12-13; 12:2; 1Pet 3:22).¹⁵¹ The argument for the use of Ps 110:1 is based on the assumption that “all of the statements that speak of a sitting or a being of the exalted Christ ‘at the right hand of God’ are directly or indirectly dependent upon Ps 110:1.”¹⁵² In fact, apart

¹⁵⁰ Collins 1995, 182. It has often been noted that Rabbi Aqiba is said to have taken plural “thrones” as “one is for him (ancient of days), the other for David” (*Hag* 9:24c) though the evidence is beyond our scope. For the translation of the text, see Neusner 1993, 55-56. Cf. Collins 1995, 142. Although, in Dan 7, “the court” which could be a divine counsel sits after the Ancient of Days sits, the former does not appear in the Similitudes at least in such a way that it sits.

¹⁵¹ Hengel 1995, 133.

¹⁵² Hengel 1995, 133.

from 1Cor 15:25, all the texts listed above refer to the distinctive verbal phrases such as “at my *right hand*” or “at the *right hand* of God.” Black, when he argues that Ps 80:17 is linked with Ps 110:1, also refers explicitly to the phrase “at the right hand of God” as the evidence for the link.¹⁵³ However, against our expectation, we cannot find any distinctive phrases as such in the Similitudes to suggest the use of Ps 110:1.

Second, although Hengel endeavours to make the case that the Elect Son of Man will sit on the throne of God at the end of days, the evidence he adduces for it is problematic. He quotes 51:3 and 55:4 in order to show that the Elect Son of Man shall sit on “*my* (God’s) throne” or on “the throne of *my* (God’s) glory.” However, since both texts have significant textual variants, it is not possible to make any strong case based on these texts.¹⁵⁴

Third, Hengel does not offer any arguments on the matter of the third person singular suffix in Ethiopic texts: the Elect Son of Man sits /sat “on the throne of *his* glory” (62:2, 3, 5; 69:27, 29; cf. 51:3). They appear to suggest that the Elect Son of Man sits on *his own* throne rather than on God’s throne. Although Theisohn offers the argument that the third person singular suffix in the Ethiopic text simply represents the definite article in the Greek *Vorlage*, it is questioned by Knibb.¹⁵⁵

Fourth, the “conceptual model” which is offered by Theisohn and on which Hengel and Black significantly depend for making the case for the allusion to Ps 110:1 is not entirely convincing. Although Theisohn thinks that Ps 110:1 and 5 contain all of

¹⁵³ Black 1992, 154.

¹⁵⁴ So Black reads the same texts differently; “the Elect One shall sit in those days on *his* throne” (51:3) and “he sits on the throne of glory”(55:4; emphasis mine). Black 1985, 51 and 54.

the elements (the idea of enthronement, elements of judgment, elements of polarization) which appear in the enthronement of the Elect Son of Man,¹⁵⁶ it is also possible to think that the ideas of enthronement and judgement derive from the exegesis of Dan 7 (combined with Isa 11) without resort to Ps 110:1 and 5 as we have suggested and we will develop shortly. The use of Dan 7 for the enthronement is more likely because, whereas we have clear evidence of allusion to Dan 7 (e.g. 46:1; “Son of Man”), we have no substantial clear evidence to show the use of Ps 110 in the Similitudes. Also, it seems that the argument for allusion to Ps 110:1 is relevant only if it is certain that the Elect Son of Man sits on God’s throne, i.e. co-occupies it with God, which is a quite distinctive point of Ps 110:1.¹⁵⁷ Since this is the heart of the matter to prove, we should not assume it without proving it.¹⁵⁸ In conclusion, we do not find any convincing evidence to suggest the use of Ps 110: 1 behind the enthronement of the Elect Son of Man.

Returning to the use of Dan 7, it seems likely that perceiving the use of Dan 7: 9-14 behind the enthronement of the Elect Son of Man has a significant theological implication. Black pointedly observes:

More important than the textual problem, whether a single or a double Throne is involved, is the theological implication of either alternative, that such an elevation of the Elect Son of Man implies an apotheosis.¹⁵⁹

¹⁵⁵ Knibb 1976, 198-199.

¹⁵⁶ Theisohn 1975, 98; Hengel 1995, 186.

¹⁵⁷ For the interpretation and its significance of Ps 110:1, see Hengel 1995, 175-181.

¹⁵⁸ Thus, Black’s argument to resolve the problem of the suffix by bringing in the allusion to Ps 110:1 is unjustifiable. Black 1992, 154-155.

¹⁵⁹ Black 1992, 155. Gieschen also notes: “Texts in which a figure shares the divine throne with God, or is its sole occupant, make a profound theological statement in a Jewish context: divinity

As we have argued, however, we disagree with Black who argues that the Elect Son of Man sits on the same and single throne of God, depending significantly on the unproved assumption of the use of Ps 110:1.¹⁶⁰ In contrast, what we see is the use of Dan 7:9-14 behind the enthronement, which suggests that the Elect Son of Man sits on *his own* throne rather than on God's throne. This may lead to the implication that no matter what exalted status the Elect Son of Man was accorded, he is not identical with God.¹⁶¹

Finally, the Elect Son of Man is said to be the one who will judge in the eschatological future (46:4-6; 49:4; 55:4; 61:8; 62:2; 69:27, 29). The idea of the judicial function of the Elect Son of Man is probably linked with his enthronement. Dan 7:9-11 tells that the Ancient of Days judged the fourth beast after his enthronement. Similarly, the Elect Son of Man in the Similitudes was given a judicial role after his enthronement (55:4; 61:8; 69: 27).

The delegation of the judicial function of the Ancient of Days to the Son of Man

could be ascribed to the enthroned figure." Gieschen 1998, 93-94. Bauckham states more forcefully: "divinity must be ascribed to the enthroned figure." Bauckham 1999, 53.

¹⁶⁰ Black 1992, 155.

¹⁶¹ Caragounis takes 'him who rules over all' in 62:6 to be "a most superlative way of describing the Son of Man's exalted status." However, the text in question can be read differently as Knibb does: "him who rules everything which is hidden"(cf. 48:6f). Knibb 1978, 2:151. Given the latter, the rule of the Elect Son of Man has still some qualification so that it may not be very accurate for Caragounis to say that "bless and glorify and extol him who rules over all" is an indication of honors usually offered to a deity. Caragounis 1986, 118. Furthermore, given that the Elect Son of Man sits on *his own* throne rather than on God's throne, the use of the term "worship" in 62:9 might not be accurate for describing the actions of the kings and the mighty on earth. Given that the term "worship" is the translation of προσκυνέω in Greek *Vorlage*, it could be taken to mean to "prostrate oneself before" or to "submit to" someone as an expression of reverence, depending on its context.

may also be facilitated by the exegesis of Dan 7:22. It reads “then (after the coming of the Ancient of Days) judgment was given for the holy ones of the Most High.” Given that the Son of Man is identified with the holy ones of the Most High in Daniel 7, it seems possible that the author of the Similitudes read the text in such a way that the Ancient of Days delegated the judicial function to the Son of Man. In fact, this is echoed in 69:27 saying “the sum of judgment was given to the Son of Man.” Since the exercise of the judicial function of the Son of Man follows it, the “judgment” can be taken to mean the judicial function.

2. 4. 2. 4 *Ezra* 11-13

It is likely that *4 Ezra* chapters 11-13 show the messianic interpretation of Dan 7. In 12:11, not only is the name of Daniel referred to, but also the eagle in the fifth vision is identified explicitly as the fourth kingdom as suggested in Dan 7. What is striking here, however, is that at the point where in the Danielic vision the Ancient of Days and the ‘one like a son of man’ appear following the fourth beast, it is ‘a creature like a lion’ who appears in this vision instead (12:37). As N. T. Wright notes, it may be significant that the lion is said to utter “man’s voice” because it may identify the lion with the ‘one like a son of man’ in Dan 7.¹⁶² If this is the case, as we have shown before, since the lion represents the Davidic Messiah, based on the messianic exegesis of Gen 49:9, it is likely that the author of *4 Ezra* understands ‘one like a son of man’ in Dan 7 as the Davidic Messiah, too.

The identification of the human-like figure in Dan 7 as the Davidic Messiah is

¹⁶² N. T. Wright 1992, 315.

more clearly shown in the next vision (chapter 13).

And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. And I looked, and behold, that man flew with the clouds of heaven (13:3).¹⁶³

There is no doubt that “something like the figure of a man” who “flew with the clouds of heaven” is identified with the “one like a son of man” in Dan 7. This human-like figure is, then, explicitly interpreted as the one whom “the Most High has been keeping for many ages” in 13:26 and as “my son” in 13:32. These descriptions unmistakably lead to his identification as the Davidic Messiah as we have already argued elsewhere (cf. 7:28-29; 12:32).¹⁶⁴

Three further observations are to be addressed. First, Dan 7 is used in combination with other scriptural texts in order to describe the roles of the Davidic Messiah. The human-like figure is said to send forth fire from his mouth to destroy an innumerable multitude (13:10), behind which both Isa 11:4 and Ps 18:8 lie. He is attacked by an innumerable multitude of men who are, in the interpretation, the assembled (Gentile) nations. He will stand, however, on the top of mount Zion where he will judge and destroy them (13:7, 33-38). There is little doubt that Ps 2 lies behind these descriptions. Furthermore, he will gather a peaceable multitude who are the ten tribes led away from their own land, behind which probably lie Isa 11:11-16 and / or Isa 66:15-23.

Second, the transcendent character of “one like a son of man” in Dan 7 is

¹⁶³ Translation from Metzger 1983, 551.

¹⁶⁴ See 2.1.6. Then, the human-like figure in 4 Ezra is depicted as an individual figure rather than a corporate symbol even though he is closely identified with “the remnant of my people” in 12:34 and “another multitude which was peaceable” in 13:12.

intensified. In addition to the description of the man flying with the clouds of heaven, the images and texts speaking of God in the Old Testament are now applied to this human-like figure.

Wherever he turned his face to look, everything under his gaze trembled, and whenever his voice issued from his mouth, all who heard his voice melted as wax melts when it feels the fire (13:3-4; cf. Ps 97:5; Mic 1:4; Ps 104:32).

It is significant, however, that in the sixth vision the human-like figure is said not to take military weapons to destroy the innumerable multitude who desire to fight him (13:9). Although he is certainly depicted as sending forth fire to destroy them (13:10), the interpretation suggests that the fire symbolizes “the law”(13:38) so that the destruction by the human-like figure may be associated with judgment. Similarly, the lion is said to reprove and destroy the eagle *before his judgment seat* (12:33).¹⁶⁵ Thus, it could be said that the author of 4 Ezra highlights not so much a warrior-like role as a judicial role of the human-like figure.

It is possible to think that whereas in the Danielic text the judicial role is reserved for the Ancient of Days, the human-like figure in 4 Ezra takes over some of the judicial role of God. However, given that the judicial function is linked with enthronement as in the cases of Dan 7 and the Similitudes,¹⁶⁶ it is more likely that the judicial function of the Messiah in 4 Ezra is linked with that of the Messiah, based on the messianic interpretation of Isa 11:4, as is clearly attested in 4 Ezra 13:10.

The highlighting of the transcendent character (or intensified destructive power) of the human-like figure may be connected with the point that no humans are expected to

¹⁶⁵ This is like 2 Bar. 36-40 as we have indicated elsewhere. See 2.1.7.

¹⁶⁶ See 2.4.1.

participate in the destruction of either the eagle or the innumerable multitude of men. It is the Messiah alone who judges and destroys them. It is also notable that the human-like figure is said to gather a “peaceable” multitude (13:13, 39, 47), which is in sharp contrast with the innumerable multitude of men who “make war” (13:5, 9, 28, 31, 33, 34). Probably, these points reflect a reaction against the failed militancy of the great (human) revolt.¹⁶⁷

Finally, although the fourth kingdom is not specified in the Danielic text, it is specified in Ezra’s fifth vision as Rome. The eagle, which is identified as the fourth kingdom, was used as a symbol to represent Rome in a socio-cultural sense.¹⁶⁸ Thus, it could be said that, in line with the reinterpretation of the fourth kingdom in Dan 7, the Messiah is described as the one to judge and destroy Rome.

2. 4. 3. 2 Bar. 39-40

It is clear that Daniel 7 is used in 2 Bar. 39-40. In 39:2-8, which is the interpretation of the vision of the forest in 36:1-11, the four kingdom scheme which appears in Dan 7 is employed.¹⁶⁹ Following it, then, the dominion of the Anointed One will be revealed (39:7). The dominion is described in 40:3 in the way that the dominion of the human-like figure is described in Dan 7:14: “*his dominion will last forever.*”¹⁷⁰ Accordingly, there is little doubt that the Danielic human-like figure is interpreted as the

¹⁶⁷ Longenecker 1997, 288-289.

¹⁶⁸ N. T. Wright 1992, 315; Stone 1990, 348.

¹⁶⁹ As we have argued elsewhere, the forest identified as the fourth kingdom is Rome. See 2.1.7.

¹⁷⁰ Translation from Klijn (1983, 1:633). Emphasis mine.

Anointed One.¹⁷¹

It is, however, worth noting that the Anointed One is not described either as the rider of the clouds or as coming from heaven. The heavenly aspect of the human-like figure is not used. Moreover, although his rule is said to “last forever,” it is subsequently limited: “until the world of corruption has ended and until the times which have been mentioned before have been fulfilled” (40:3).

2. 4. 4. *Sib. Or. 5:414-433*

Sib. Or. 5:414-433 is another relevant text to be examined for the messianic use of Dan 7. In view of the literary structure as we have suggested elsewhere,¹⁷² it seems likely that the “blessed man from the expanses of heaven” in 414 is a kingly saviour figure who is identified with the “king sent from God” in 108 as well as with “one exceptional man from the sky” in 256 and “a great star from heaven” in 158. Hengel clearly states the issue:

One should not separate these two sayings. The “King” sent by God and the “blessed man coming from the heavenly arches” are one and the same figure, the “Messiah-Son of Man,” who unites the earthly-royal and the heavenly-juridical aspect.¹⁷³

It is probable that the description of the figure, “a blessed man,” is inspired by the human-like figure in Dan 7:13-14.

For a blessed man came from the expanses of heaven
with a scepter in his hands which God gave him,

¹⁷¹ N. T. Wright 1992, 317. It is also important to recall that the Anointed One is identified as the “vine” which suggests the link with the messianic interpretation of Isa 10:38-11:5.

¹⁷² See 2.3.4.

¹⁷³ Hengel, 1989, 675. The quotation is cited from Oegema 1998, 227.

and he gained sway over all things well, and gave back the wealth

to all the good, which previous men had taken (5:414-416).¹⁷⁴

The description of the man's coming from heaven recalls the human-like figure in Dan 7:13. Moreover, "a scepter" given to "the blessed man" by God and sovereignty over "all things" executed by him are connected with the endowment of the human-like figure by the Ancient of Days (7:14). It may also be significant to note the mention of "the holy people" in 432 which also appears in Daniel 7. Moreover, the blessed man is said to come down from heaven.

Although the human like figure in Daniel is not said explicitly to judge and destroy the fourth beast, as in the cases of *4 Ezra* 13 and the Similitudes, the blessed man vindicates the fortune of the good and destroys evil nations.¹⁷⁵ This may derive from the combined exegesis of Num 24:17-19 and Isa 11:4 as well as Dan 7:11. It is possible that the combination of the word "scepter" and the theme of destruction of the nations points to the use of Num 24:17-19 here although the "scepter" does not appear in LXX.¹⁷⁶ Furthermore, it may be that the theme of the destruction of the cities and nations "who were formerly evildoers" in 5:418-419 is linked with Isa 11:4 which speaks of the destruction of evil.¹⁷⁷ That the nations were burned with fire reminds us of Dan 7:11 in which the fourth beast is burned with fire. Thus, it seems that the description of "a blessed man from the expanses of heaven" derives from the exegesis of

¹⁷⁴ Translation from Collins (1983, 403).

¹⁷⁵ Collins 1978, 88.

¹⁷⁶ The identification of the man from the expanses with "the great star" deriving from Num 24:17 may also enhance the likelihood of the use of Num 24:17-19 here.

¹⁷⁷ Cf. Horbury 1985, 43.

Dan 7: 11, Num 24: 17-19, Isa 11:4 as well as Dan 7:13-14.¹⁷⁸

2. 4. 5. Summary of Analysis of Messianic Interpretation of Dan 7:13-14

From our investigation, the following conclusion can be drawn. First, Daniel 7 has been used messianically, that is, the human-like figure is identified as the Davidic Messiah or the royal Messiah. *4 Ezra* 11-13 and *2 Bar.* 39-40 make a case for the Davidic Messiah. Although the Elect Son of Man in the Similitudes and the “blessed man” in *Sib. Or.* 5 are not tagged as the Davidic Messiah, they are at least clearly the kingly Messiah.

Second, it is important to note that, by incorporating the enigmatic human-like figure in Daniel into the speculation of messianism, Jewish authors developed the messianism in such a way that the messiah is described in exalted terms. That is, the Messiah is said to fly with the clouds of heaven (*4 Ezra* 13), to sit on his throne (the Similitudes), or to come from the expanse of heaven (*Sib. Or.* 5). However, it seems better not to hasten to give divine status to the Messiah because, as Casey indicates, given that the authors of the texts are pious Jews, clear evidence would be required to suppose that they produced a second divinity.¹⁷⁹ The evidence adduced for claiming a second divinity is neither entirely clear nor convincing as we have argued in the case of the enthronement of the Elect Son of Man in the Similitudes.

¹⁷⁸ It is worth noting that the kingly Messiah is described in 422 as one who will build a new holy temple. Chester indicates that it is exceptional in the context of the Second Temple Judaism and related literature since it is normally God that will build an eschatological temple in the literature. Chester 1991, 50.

¹⁷⁹ Although Casey speaks of the author of Daniel, there is no reason not to suppose that the

Third, although the Messiah in our texts is given a judicial role and/or a destructive role in relation to the enemies of God's people, in Dan 7 the judicial role of the human-like figure is not explicitly stated. As we have shown, it may derive from the combined exegesis of Isa 11:4, Num 24:17-19, and Dan 7:9 with Dan 7:13-14.

Fourth, although whether the human-like figure in Dan 7 is an individual or a corporate entity has been debated, the figure is understood in an individual sense in our literature (Similitudes; *4 Ezra* 11-13; *2 Bar.* 39-40; *Sib. Or.* 5:414-433) even though the Messiah is clearly identified with his people (Similitudes 62:13-14; *4 Ezra* 13:13, 39, 47).

Finally, it is worth noting that the four kingdom scheme in Dan 7 is used in *4 Ezra* 11-12 and *2 Bar.* 36-40 in a modified way. That is, the fourth kingdom is identified as Rome and it is the Messiah who confronts and destroys it.

2. 5. Messianic Interpretation of 2 Sam 7:12-16

2. 5. 1. Sir 47:22

In this section, we shall argue that Sir 47:22 is a witness to a messianic interpretation of 2 Sam 7:12-16.¹⁸⁰ Admittedly, the messianism of Sirach has been a subject of vigorous debate.¹⁸¹ It is true that the role of Priesthood is more central than

rationale is applicable to other Jewish authors in our period. Casey 1979, 32.

¹⁸⁰ Sirach is generally dated 180 BCE, and was originally written in Hebrew. However, Sirach has complex text-critical problems. See the work of Skehan and Di Lella for this issue. Skehan and Di Lella 1987, 51-62.

¹⁸¹ Some scholars such as Laato, Martin, and Di Lella find Davidic messianism in this book. Laato 1997, 242-248; Martin 1986, 107-123; Skehan, and Di Lella 1987, 526 and 528. However, others such as Becker, Collins, Pomykala, and most recently Coggins deny it. Becker 1980, 83-84; Collins

that of Davidic kingship in this book as the eulogy of the High Priest Onias in 50:1-21 clearly shows.¹⁸² However, that need not necessarily deny the existence of Davidic messianism even though Sirach attempted to downplay it.¹⁸³ For our purposes, it will suffice to show the evidence of messianic interpretation of 2 Sam 7 in Sir 47:22.

But the Lord will never give up his mercy,
or cause any of his works to perish;
he will never blot out the descendents of his chosen one;
or destroy the family line of him who loved him.
So he gave a remnant to Jacob,
and to David a root from his own family.¹⁸⁴

Pomykala argues that “the entire orientation of his (Ben Sira’s) reference to the root of David is that of the past” on the ground of the use of a verb in the past tense (Heb: וִיתֵן; Gr: ἔδωκεν). He also takes “a root” to mean Rehoboam who sat on the throne in spite of being a sinful king like Solomon. This is, according to Pomykala, the result of God’s faithfulness.¹⁸⁵

This argument, however, is far from convincing, not least in taking “a root” to mean Rehoboam. What Pomykala fails to note is the parallelism between “a remnant to Jacob” and “a root to David.” Meyer who surveys the Old Testament’s usage of “remnant” argues that although it sometimes has a negative connotation, in many cases its connotation is positive and it survives as the basis for the renewed community (cf.

1995, 33-34; Pomykala 1995, 131-152; Coggins 1998, 57-58.

¹⁸² Mack 1985, 29.

¹⁸³ Laato 1997, 242-248.

¹⁸⁴ Translation from NRSV.

¹⁸⁵ Pomykala 1995, 146-147.

Gen 45:7; Isa 28:5-6; Jer 23:3-4; Joel 2:32; Obad 17; Mic 2:12; 4:6-7).¹⁸⁶ In our text, since the context in which “a remnant” appears is positive in the sense that God shows his faithfulness to the family of David, the connotation of “a remnant” should be positive and it may be the basis for the renewed community of Israel (Jacob). Then, “a root” in parallel with “a remnant” is likely positive and will serve as the basis for the restoration of the Davidic dynasty. If this is the case, it seems unlikely that Rehoboam is the root as such.

Furthermore, given the positive connotation of the “root,” there is no doubt that the association between “root” and “David” as well as the association between “root” and “remnant” recalls Isa 11:10-11 which speaks of “the root of Jesse” who will stand “on that day.” He will then be a signal for the Lord to recover the “remnant” of Israel and to bring the nations to him (also Isa 10: 21 and 11: 16). Whether this passage speaks of the eschatological Davidic king, i.e. the Messiah, can be debated.¹⁸⁷ In view of considerable evidence of the messianic use of Isa 11:1-5 in our period,¹⁸⁸ however, “the root of Jesse” who can easily be identified with “the shoot out of his (Jesse’s) root” in Isa 11:1 is likely subject to messianic reading and used in that way in Sirach.¹⁸⁹

As far as the use of a verb in the past tense is concerned, Muraoka suggests that the Greek translator misunderstands וַיִּתֵּן as וַיִּתֵּן (a Waw Consecutive Imperfect) rather

¹⁸⁶ Meyer 1992, 5:670-671.

¹⁸⁷ See Kaiser 1983, 262-263.

¹⁸⁸ See 2.1.

¹⁸⁹ In fact, Wildberger regards “the root of Jesse” as “Messiah” who will bring the eschatological salvation. Wildberger 1991, 482 and 318. It is also notable that “the root of Jesse” is clearly used in a messianic sense in such a way as to apply it to Christ (Rom 15:12; Rev 22:16) though this evidence, of course, is later than the time of Sirach. Cf. Oegema 1998, 180-181.

than as וַיִּתֵּן (an Imperfect with simple waw).¹⁹⁰ Although it is grammatically possible to take וַיִּתֵּן as either וַיִּתֵּן or וַיִּתֵּן, Martin suggests that the earlier verbs in the verse are unmistakably imperfect, almost certainly with a future sense. If that is the case, it appears that the use of the consecutive waw which expresses temporal sequence does not fit into this context.¹⁹¹ Thus, it is not unlikely that the initial orientation of the reference to the root of David is that of future, which means to speak of a future Davidic king.¹⁹²

Given that the root is meant to be a future Davidic king, it is not difficult to perceive a messianic interpretation of 2 Sam 7:12-14 in our text. Initially, it is important to note that 47:11 which speaks of the exaltation of David depends on 2 Sam 7. The theme of God's endowment of "a covenant of kingship" with David as well as some key terms such as "forever" and "throne" demonstrate the link with 2 Sam 7 (cf. Ps. 89:3-4). With this as the context of 47:22, it seems likely that 47:22, which speaks of God's faithfulness to the family line of David in spite of Solomon's sin, is linked with 2 Sam 7. Particularly, both texts share the theme of the permanence of the Davidic line along with some common vocabulary such as "mercy" (Heb: רַחֲמִים; Gk: ἐλεος; 2 Sam 7:15) and "seed" (Gk: σπέρμα; 2 Sam 7:12). Furthermore, given our reconstruction of the original meaning of the Hebrew, both texts also share the common theme that God provides a future Davidic king (2 Sam 7:12). Accordingly, it is probable that 2 Sam 7 lies behind

¹⁹⁰ Muraoka 1977, 487; Also Martin 1986, 110.

¹⁹¹ Martin 1986, 110.

¹⁹² Cf. The translation of Box: "He *will* not cut off the posterity of His chosen, Nor *will* He destroy the offspring of them that love Him; And He *will* give to Jacob a remnant, And to the house of David a root from him" (Emphasis mine). Box 1913, 1:498-499.

our text. What is notable, then, is that David's "seed" in 2 Sam 7:12 is likely taken to mean the Davidic Messiah by means of the combination of exegesis of Isa 11:10-11. In so doing, the Davidic Messiah is expected to restore the Davidic dynasty as well as the community of Israel.

2. 5. 2. 4Q174¹⁹³

4Q174 can be regarded as a thematic pesher consisting of various passages such as Exod 15, Amos 9, Ps 1 and 2 as well as 2 Sam 7.¹⁹⁴ As the repeated occurrence of "the last days" shows (1:2, 12, 15, 19), a common theme is the description of some aspects of the eschatological situation.¹⁹⁵ In this context, the Davidic Messiah called the Branch of David appears in relation with the interpretation of 2 Sam 7:11b-14.

10. "[And] YHWH [de]clares to you that he will build you a house. I will raise up your seed after you and establish the throne of his kingdom
11. [for ev]er. I will be a father to him, and he will be a son to me. This (refers to the) branch of David, who will arise with the Interpreter of the Law who
12. [will rise up] in Zi[on in] the [l]ast days as it is written, "I will raise up the hut of David which has fallen:" This (refers to) the hut of
13. David which has fallen, who will rise up¹⁹⁶ to save Israel.¹⁹⁷

¹⁹³ 4Q174 is generally dated to the late first century BCE. For further introductory matters, see Brooke 1985, 80-84; Vermes 1998, 493.

¹⁹⁴ Brooke 2000, 297-298.

¹⁹⁵ Pomykala 1995, 193.

¹⁹⁶ I prefer the reconstruction of יַעֲמִיד to that of יַעֲמִיד though it is hardly possible to distinguish between י and י at that age. Pace Brooke 1985, 87.

¹⁹⁷ The reconstruction of the text and its interpretation owe to Garcia Martinez and Tigchelaar, 2000, 1:352-353.

It is clear that “your seed” is interpreted to mean the Davidic Messiah. While in 2 Sam 7 it may mean one of David’s immediate descendants, i.e. Solomon, it is here interpreted to mean an eschatological figure called the Branch of David who will arise in the last days.

This point will be strengthened by close examination of the way in which 2 Sam 7:11b-14 is quoted. In comparison with the MT text, it becomes evident that there is arguably a deliberate omission of three phrases: (1) “when your days are fulfilled and you lie down with your ancestors” (2) “(your seed) who shall come forth from your body,” and (3) “He (your seed) shall build a house for my name.”¹⁹⁸ What is remarkable is that all three phrases removed here are the ones to suggest that it is Solomon, the immediate successor of David, who is most appropriate for the prediction in this oracle. Thus, leaving them out, the author makes it easier to apply this oracle not so much to Solomon as to the eschatological figure called the Branch of David.¹⁹⁹

Messianic interpretation of 2 Sam 7 has a further significant implication. The identification between David’s seed and the branch of David leads logically to the identification between God’s son and the Davidic Messiah.²⁰⁰ That is, the Davidic Messiah can be understood as “the Son of God” though it should be distinguished from

¹⁹⁸ For the arguments that the omission owes to the author’s deliberate editing, see Brooke 1985, 111.

¹⁹⁹ Admittedly, there are also other reasons for these omissions. For instance, Brooke is correct to see that the removal of the third phrase is associated with the main burden of this passage that attempts to claim that “the future house (sanctuary) is not to be made with human hands but to have its origin from God.” Brooke 1984, 112.

²⁰⁰ Collins 1995, 164; Bateman 1995, 22. So, contra Fitzmyer who claims that the title “Son of God” does not connote “Messiah” in any of the Qumran texts. Fitzmyer 2000, 59.

any suggestion of divinity by nature since this is based on God's promise to David.²⁰¹

It is also notable that the role of the Davidic Messiah in relation to the construction of the temple is downplayed. As we mentioned, the phrase that David's seed will build the Temple is deliberately removed from the quotation of 2 Sam 7:11b-14. This may reflect the theology of Qumran on the eschatological temple; it is not made with human hands, but made by God. Flusser has argued that it is this belief in a future, divinely-built temple that links Exod 15:17 with 2 Sam 7:11.²⁰² At any rate, the role of the Davidic Messiah concerning the building of the eschatological temple is not explicitly defined through the exegesis of 2 Sam 7.

In addition, it is worthwhile to note that a textual connection appeared in this text. As often observed, the author links 2 Sam 7:11-14 to Amos 9:11 by means of a catch word "I will raise up" (הקִימוֹתִי). Although we will deal later with the messianic interpretation of Amos 9:11, for the time being, it will suffice to say that by associating with the messianic interpretation of Amos 9:11 which speaks of the restoration of the Davidic dynasty, the author, given the current absence of a Davidic king on the throne of Israel, reinforces the expectation of the Davidic Messiah based on 2 Sam 7.²⁰³

It is also notable that the Interpreter of the Law appears alongside the Davidic Messiah in the explanation of the biblical quotation though the biblical text refers only to a Davidic descendant. As has been often argued, the Interpreter of the Law is most

²⁰¹ Cf. Day 1992, 99-100.

²⁰² Flusser 1988, 92; Brooke 1985, 112 and 178. With respect to the scholarly views of the identifications of "the temple of the Lord," "the temple of Israel," and "a temple of men," see Wise 1991, 107-110.

²⁰³ Bateman 1995, 22.

likely the priestly messiah so that we may see here the reflection of the messianism of Qumran predominantly consisting of the kingly messiah and the priestly messiah.²⁰⁴

In summary, what we can know from the messianic interpretation of 2 Sam 7 is that the Messiah stands in the line of David and he is identified as the son of God. He is also said to appear in Zion in the last days to save Israel. The role of the Davidic Messiah associated with the building of the temple is not explicated, however. Furthermore, concurring with the messianism of Qumran, the Davidic Messiah will appear along with the Interpreter of the Law who is most likely the priestly messiah.

2. 5. 3. *Pss. Sol. 17:21*

We now turn to examining *Pss. Sol. 17:21* in which 2 Sam 7 is employed to envisage the Davidic Messiah. It has been well recognized that *Pss. Sol. 17:4* alludes to the “prophecy of Nathan” in 2 Sam 7:12-14²⁰⁵

Lord, you chose David to be king over Israel,
and swore to him about his descendants forever,
that his kingdom should not fail before you.²⁰⁶

What is important is the relation between this text and the text speaking of the Son of David (vv.21-43). From the literary point of view, there is little doubt that it is on the basis of the promise God swore to David that the author yearns for the coming of the Son of David.²⁰⁷ With the allusion to 2 Sam 7 in 17:4 in mind, we can easily ascertain the messianic interpretation of 2 Sam 7:12 within 17:21.

²⁰⁴ Cross 1996, 1-13.

²⁰⁵ See de Jonge 1991, 10.

²⁰⁶ Translation from R. B. Wright (1983,665).

See, *Lord*, and *raise up* for them their king,

the son of David, to rule over your servant Israel.²⁰⁸

We can see clearly the same theme as in 2 Sam 7:12; the Lord will raise up a Davidic descendent. Furthermore, the vocabulary “raise up” (ἀνάστησον) coincides with that in 2 Sam 7:12 in LXX (ἀναστήσω) in spite of different forms. As we have seen above, since the term “raise up” is a key word in 4Q174 in such a way that it links 2 Sam 7:11b-14 with Amos 9:11, it appears that the use of the same vocabulary associated with the same theme makes us more certain of a significant link between this text and 2 Sam 7.

We turn to examining the messianic interpretation of 2 Sam 7. First, the petition to the Lord to raise up the son of David in God’s appointed time means that the son of David is a future coming figure. Moreover, this son of David is identified as the Lord’s Messiah in v.32. Apart from its usage in Dan 9:24-25, the term “Messiah” is never employed to designate a king or any other person to appear in the future in the Old Testament.²⁰⁹ We can find here that the expression is clearly used for the future coming figure.²¹⁰ ✱

Having discussed the use of 2 Sam 7 and the identification of the son of David as the Messiah, we now proceed to the analysis of the messianic interpretation. First, there is little doubt that “your (David’s) seed” in 2 Sam 7:12 is interpreted to mean “the

²⁰⁷ de Jonge 1991, 10; Bateman 1995, 22.

²⁰⁸ Translation from R.B. Wright (1983, 667) but emphasis is mine.

²⁰⁹ Dan 9:25-26 shows that the term Messiah מָשִׁיחַ is used in a temporal phrase with the preposition עַד (until) which implies that the Messiah will come in future. Fitzmyer 2000, 79-80.

²¹⁰ de Jonge 1991, 10.

son of David.” Second, as in the case of 2 Sam 7, it is the Lord who will raise him up. Third, unlike the case of 2 Sam 7, however, the timing of the appearance of the son of David is determined by God, the timing which needs not to be linked with the age of David. Thus, it can be subject to an eschatological reading of the promise. Fourth, the role of the son of David is said to be to “rule over your servant Israel.” As we have argued above, the further detailed description of it derives from the messianic exegesis of Isa 11:2-5 and Ps 2:9.

To sum up: the promise God made to David is a basis for and is taken to mean the coming of the Davidic Messiah. As in the case of 4Q174, “your seed” in 2 Sam 7:12 is taken to mean “the son of David.” He will be raised up by God in his appointed time in order to rule over Israel. The further description of the role of the Davidic Messiah derives from the combined messianic exegesis notably of Isa 11 and Ps 2:9: the judgment and destruction of the enemies of God’s people.

2. 5. 4. Summary of Analysis of the Messianic Interpretation of 2 Sam 7:12-16

The “seed” in 2 Sam 7 is taken to mean the Davidic Messiah clearly in 4Q174 and arguably in *Pss. Sol.* 17 and possibly in Sir 47. The theme of the perpetuity of the Davidic dynasty which God promised to David in 2 Sam 7 is taken as the ground of the expectation of the coming of the Davidic Messiah in 4Q174, *Pss. Sol.* 17, and possibly Sir 47.

However, another theme of the construction of the temple by a Davidic king is not picked up in any texts we have examined, particularly in 4Q174. This may reflect the theology that the eschatological temple is not made with human hands, but made by

God. It is also worth noting that the theme of the divine sonship of the Davidic king is picked up and identified with the Davidic Messiah in 4Q174. Furthermore, in the interpretation of 2 Sam 7, the Interpreter of the Law appears along with the Branch of David, which probably reflects the twin messianism in Qumran.

Finally, it is worthwhile to note the combined use of the Scripture to describe the Davidic Messiah: 2Sam 7:15 and Isa 11:10-11 in Sir 47:22; 2Sam 7:11b-14 and Amos 9:11 in 4Q174; 2Sam 7:12; Ps 2:9 and Isa 11:4 in *Pss. Sol.* 17.

2. 6. Messianic Interpretation of Ps 2

2. 6. 1. *Pss. Sol.* 17

As we have seen, *Pss. Sol.* 17:21ff describes the son of David arising in the future as Lord's Messiah (17:32). In the course of the description of the Davidic Messiah, there is no doubt that Ps 2:9 is used. The theme of destruction, some distinctive phrases such as "with an iron rod" and "like a potter's jar," and the parallelism between the two lines, demonstrate the link between Ps 2:9 and *Pss. Sol.* 17:23b-24a.²¹¹

You shall break them *with a rod of iron*

and dash them in pieces *like a potter's vessel* (Ps 2:9)

To smash the arrogance of sinners *like a potter's jar*

To shatter all their substance *with an iron rod* (*Pss. Sol.* 17:23b-24a)

As in the case of Ps 2:9, the irresistible destructive power of the Messiah is highlighted here. There is, however, a significant modification. While in Ps 2:9 the object of the

²¹¹ For detailed comparison on this passage among Hebrew text, LXX, and *Pss. Sol.*, see Davenport 1980, 89-90.

destruction is the nations who are opposing and conspiring against the Lord and his anointed (2:1-2), the object of the destruction here is said to be the “sinners.” Although the identity of the “sinners” is not unambiguous, it seems likely that some Jewish people who deviate from the covenant God made with David and behave arrogantly are a significant part of it (17:5-6, 8, 20).²¹² Accordingly, although Ps 2 is used as the text to speak of the destructive role of the Davidic Messiah against his opponents, the object of the destruction here is defined on the basis of not so much whether they are Israel or the gentiles as whether they are against God and his people.²¹³

2. 6. 2. 4Q174

4Q174 preserves another messianic interpretation of Ps 2 in the interpretation of 2 Sam 7. The relevant lines read:

11. I will raise up your seed after you and establish the throne of his kingdom [for ev]er. I will be a father to him and he will be a son to me.” This (refers to the) branch of David, who will arise with the Interpreter of the Law, who[will rise up] in Zi[on in] the [l]ast days...²¹⁴

What is striking here is the combination between the messianic figure called the Branch of David and Zion since 2 Sam 7 in MT makes no mention of Zion. Ollenburger has argued that the Davidic tradition and Zion tradition are not identical and could be originally independent of each other.²¹⁵ Thus, the combination of the two which is seen

²¹² It is probable that the historical referent is the Hyrcanus II and his associates. Pomykala 1995, 163.

²¹³ Cf. Davenport 1980, 73.

²¹⁴ The reconstruction of text and its translation from Garcia Martinez and Tigchelaar (2000, 1:352-353).

²¹⁵ E.g. Zion Psalms: Ps 46, 48; Royal Psalms: Ps18, 73. Ollenburger 1987, 59-66.

in Ps 2, 78, 84, and 132 should not be taken for granted. Among them, it is Ps 2 alone that makes mention of the divine sonship of the king along with Zion.²¹⁶

2:6 "I have set my king on Zion, my holy hill."

I will tell of the decree of the Lord:

2:7 He said to me, "You are my son;
today I have begotten you."

That both Ps 2 and 2 Sam 7 share a common theme of the divine sonship of the king makes it easier to link them together. In addition, as the quotation of Ps 2:2 in 1:18-19 shows, it is clear that the author has Ps 2 in view. Accordingly, it seems likely that the author identifies "my king on Zion" in Ps 2:6 with the shoot of David by means of the textual combination of 2 Sam 7 and Ps 2.

Furthermore, Ps 2:2 is explicitly quoted and interpreted later.

[Why ar]e the nations [in turmoil] and hatch the peoples [idle plots? The kings of the earth t]ake up [their posts and the ru]lers conspire together against YHWH and against [his anointed one. Inter]pretation of the saying: [the kings of the na]tions [are in turmoil] and ha[tch idle plots against] the elect ones of Israel in the last days.²¹⁷

At first sight, it seems possible to identify "his anointed" with "the elect ones of Israel." However, Brooke notes that "nowhere in QL (Qumran literature) are the Qumran Covenanters as a body called 'anointed'" so that the identification as such is a difficult option.²¹⁸ On the other hand, it is possible to take "his anointed" to mean a messianic figure identified with the shoot of David if we take into consideration the context which, as we have argued, speaks of the shoot of David by means of the combination of 2 Sam

²¹⁶ Mettinger 1976, 257.

²¹⁷ The reconstruction of text and its translation from Garcia Martinez and Tigchelaar (2000, 1:354-355).

²¹⁸ Brooke 1985, 120-121.

7 and Ps 2. However, we cannot say anything beyond possibility on this text.

2. 6. 3. *The Similitudes of Enoch 48:10*

The messianic interpretation of Ps 2 is further attested in the Similitudes of Enoch 48:10. The parallel construction of God and “his Anointed One” as well as the theme of the opposition of the world kings against them unmistakably suggest the use of Ps 2:2.

The kings of the earth set themselves, and the rulers take counsel together,
against *the LORD and his anointed* (Ps 2:2)

For they (*the kings of the earth*) *denied the Lord of spirits and his Anointed One*
(Similitudes 48:10)²¹⁹

Since, as we have seen above, the interlock of “his Anointed One” with the Righteous One, the Son of Man, and the Elect One reveal that they refer to the same eschatological figure,²²⁰ there is no doubt that “his anointed one” in Ps 2:2 is taken to mean the Lord’s Messiah who will come in an eschatological future. Furthermore, as in the case of Ps 2, the kings of the earth who deny the Lord and his Messiah will fall. In this respect, the Messiah will stand over the whole world beyond Israel though, unlike Ps 2, the destructive role of the Messiah is not developed here.

2. 6. 4. *4 Ezra 13*

4 Ezra 13 is another testimony to the messianic interpretation of Ps 2 which uses Ps 2 in such a way as to apply it to the messianic figure, the “man” coming out of the

²¹⁹ Translation from Black (1985, 50).

²²⁰ See 2.1.5. Also VanderKam 1992, 185-186.

sea.²²¹ The use of Ps 2 here is unmistakable. To begin with, the theme of the attack against the Messiah by the nations is an essential theme in Ps 2 (*4 Ezra* 13:5, 8, 30, 33, 34, 37; cf. Ps 2:1-2, 8-9).

Second, that the Messiah identified as “my son” stands on the Mount Zion echoes Ps 2:6-7.

“I have set *my king on Zion*, my holy hill.”

I will tell of the decree of the Lord:

He said to me, “You are *my son*; today I have begotten you.”(Ps 2:6-7)

He (“*my son*”) will stand *on the top of Mount Zion*.(*4 Ezra* 13:35)²²²

Third, as in the case of Ps 2, the theme of the destruction of the nations by the Messiah is seen here (*4 Ezra* 13:8-11, 37-38; cf. Ps 2:8-9).²²³ Accordingly, we can see another messianic interpretation of Ps 2 here. Thus, although Stone contends that the term that is translated by Latin *filius* was $\pi\alpha\iota\varsigma$ rather than $\υ\iota\omicron\varsigma$ on the grounds of text-critical evidence,²²⁴ since the messianic interpretation of Ps 2 is unmistakably clear here, the translation of “my son” should be accepted at least here.²²⁵ It inspires the author to envisage the Messiah as the son of God who will destroy the nations attacking him. Furthermore, given that 2 Sam 7 lies behind Ps 2, the messianic interpretation of Ps 2 may also contribute to the identification of the “man” in Dan 7 with the Davidic Messiah.

²²¹ For the identification of the “man” as the Davidic Messiah, see 2.1.6.

²²² Translation from Metzger (1983, 552).

²²³ The way in which he does is described in a detailed way through the combination of the messianic use of Isa 11:4 as we have pointed out.

²²⁴ Stone 1990, 207-08.

²²⁵ Pace Collins 1995, 165.

2. 6. 5. *Summary of Analysis of Messianic Interpretation of Ps 2*

We have showed that the anointed one in Ps 2 is interpreted to mean the Davidic (royal) Messiah in *Pss. Sol.* 17, 4Q174, Similitudes 48, and 4Ezra 13. It is also worth noting that the theme of the destruction by the “anointed one” of the nations is picked up and applied to the role of the Messiah in all the texts we have examined.²²⁶

Besides, it is likely that the theme of divine sonship in Ps 2 is linked with the description of the Messiah in 4Q174 and 4 Ezra 13 though it may derive from the combined exegesis of 2 Sam 7 and Ps 2. In that regard, it could be said that the Messiah is the “son of God” though this should be distinguished from being divine by nature. It is also notable that the Messiah is linked with Zion there. The theme of challenge to the Messiah by the nations in Ps 2 is also picked up in 4 Ezra 13 and in Similitudes 48.

2. 7. *Messianic Interpretation of Jer 23:5 and 33:15*

2. 7. 1. 4 Q252

4Q252 shows that Jeremiah’s “righteous Branch” (Jer 23:5; 33:15) is taken to mean the Davidic Messiah.

1. “The scepter shall [n]ot depart from the tribe of Judah” (Gen 49:10).
When Israel rules
2. [there will not] be cut off one who occupies the throne for David (Jer 33:17). For ‘the staff’ (Gen 49: 10a) is the covenant of the kingship;
3. the [thousa]nds of Israel are ‘the standards’ (Gen 49: 10a) *vacat* until the coming of the messiah of righteousness (משיח הצדק), the shoot of
4. David (צמח דוד). For to him and his seed has been given the covenant of

²²⁶ Though, the object of the destruction of the Messiah in *Pss. Sol.* 17 is more complex than in the others.

the kingship of his people for everlasting generations²²⁷

Here, the title “the Branch (or shoot) of David” (צמח דויד) is explicitly identified with “the Messiah of righteousness” (משיח הצדק). Since the Branch of David is identified in 4Q161 as the figure who will arise “in the last days,” there is no doubt that the Branch of David is the eschatological Davidic Messiah. Furthermore, the association of the Branch (צמח), David (דויד), and righteousness (צדק) leads us back to Jeremiah’s “righteous branch” (צמח צדיק) at 23:5 and 33:15, especially taking the use of Jer 33:17 in the preceding line into account.²²⁸ It is, then, most likely that the Jeremiah’s “righteous branch” is taken to mean the Davidic Messiah and this messianic interpretation lies behind the use of the title “the Branch of David” in 4Q161, 4Q285, 4Q174 as well as 4Q252.²²⁹

2. 7. 2. *Pss. Sol. 17:32*

Another messianic interpretation of the “righteous branch” at Jer 23:5 and 33:15 may be seen in *Pss. Sol. 17: 32*:

The days are surely coming, says the Lord, when I will raise up for **David a righteous Branch**, and he shall reign as **king** and deal wisely, and shall execute **justice and righteousness** in the land (Jer 23:5).²³⁰

And he (*the son of David*) will be a **righteous king** over them, taught by God. There will be **no unrighteousness** among them **in his days**, for all shall be holy,

²²⁷ The reconstruction of the text and its translation owe to Brooke (1995, 205-206).

²²⁸ So Collins 1995, 62.

²²⁹ It is, however, also likely that messianic interpretation of the “shoot”(נצר) in Isa 11:1 lies behind the use of “the Branch of David” since the Branch of David in 4Q161 and 4Q285 appears as part of the interpretations of Isa 11:1.

²³⁰ Translation from NRSV. Emphasis mine.

and their king shall be the Lord Messiah (*Pss. Sol.* 17:32).²³¹

We can find here some significant parallels not just in diction such as “righteous king” but also in an important theme: there are the days when the righteous Davidic king will rule so that in his reign righteousness will prevail. Thus, it is likely that *Pss. Sol.* 17:32 alludes to Jer 23:5 and 33:15.²³² Furthermore, since, in the following line, the son of David who is expected to appear in future (17:21) is called “the Lord’s Messiah,” there is little doubt that Jeremiah’s “righteous Branch” is taken to mean the Davidic Messiah and his role is associated with the execution of righteousness.

2. 8. Messianic Interpretation of the Isaiah Servant of the Lord

2. 8. 1. Messianic Interpretation of the Servant in Isa 49:1-7 in Similitudes

Isa 49:1-7 is used messianically in the Similitudes 48:2-6. A series of themes are shared between Isa 49:1-3 and Similitudes 48:26. For instance, both the Isaiah servant and the Son of Man in the Similitudes are foreknown and named by God before their birth.

The Lord *called* me *before* I was born,
while I was in my mother’s womb he *named* me (Isa 49:1).

And at that time the Son of Man was *named* in the presence of the Lord of
Spirits

and his name before the Chief of Days:

and *before* the sun and the ‘signs’ were created

before the stars of the heaven were made,

²³¹ Translation from R. B. Wright (1983, 667).

²³² So Evans 1995d, 169; R. B. Wright 1983, 667.

his name was *named* before the Lord of spirits (Similitudes 48:2-3).²³³

The theme of “concealment” is also conceivable in both texts in a sense that both figures are “hidden” for some period by God.

In the shadow of his hand he *hid* me (Isa 49:2b).

And for this reason he has been chosen and *hidden* from everlasting before him and for ever (Similitudes 48:6; cf. 62:7).

Furthermore, it is unmistakable that the distinctive phrase, the “light of the nations,” appears in both texts.

I will give you (the servant) as a *light to the nations* (Isa 49:6b)

he (the Son of Man) (will be) the *light of the nations* (Similitudes 48:4b)²³⁴

Thus, it is likely that the servant song in Isa 49:1-6 is used in our text and the servant is taken to mean the Son of Man who is identified as the royal Messiah in the Similitudes.

With respect to the way in which the author of Similitudes 37-71 interprets the servant song, the following observations are noteworthy. Although in Isaianic context the identity of the servant is not unambiguous as to whether he is identified as an individual figure or as a corporate figure, i.e. Israel,²³⁵ the author takes the servant to be an individual figure in such a way as to apply it to the Elect-Son of Man taken as an individual in Similitudes even though the Son of Man is identified with the elect on earth. Second, by using the servant song, the author expands the scope of the mission of the Davidic Messiah in such a way as to include the nations. In addition, the Messiah is envisaged to be pre-existent before creation, concealed for some period, and revealed to

²³³ Emphasis mine. Translation in this section from Black unless indicated otherwise. Black 1985, 49.

²³⁴ Translation from Knibb (1978, 134).

²³⁵ Cf. Westermann 1969; Clements 1998, 39-54.

the elect (cf. 62:7).

2. 8. 2. *Messianic Interpretation of the Servant in Isa 42:1-4 in the Similitudes*

“(M)y Elect One” and “the Elect One” are often used for the Davidic Messiah in the Similitudes (my Elect One; 45:3, 4; 55:4; the Elect One; 39:6; 40:5; 49:2, 4; 51:3, 5; 52:6, 9; 53:6; 61:5, 8; 62:1, 2). Although it is true that the whole idea of “election” is basic in the Old Testament,²³⁶ given the messianic interpretation of the servant song in Isa 49:1-6 in the Similitudes, it is likely that “my (the) Elect (chosen) One” is linked with the servant in Isa 42:1-4.²³⁷

Here is my servant, whom I uphold,

my chosen, in whom my soul delights;

I have put my **spirit** upon him;

he will **bring forth justice to the nations** (Isa 42:1)

The likelihood is further enhanced by taking into account the themes linked with my (the) Elect One. The theme of justice of the Elect One against the kings and the mighty on earth (55:4; 62:2-3 cf. 41:9; 45:3; 49:4; 61:9; 69:27) can concur with the task of the servant as Isa 42:1 describes: “he will bring forth justice to the nations.” Furthermore, the Elect One is described as one who has “the spirit of the righteousness” in Similitudes 62:2b, which may also correspond to Isa 42:1c: “I have put my spirit on

²³⁶ Black 1985, 157.

²³⁷ Although “my chosen one” appears in Ps 83:3 and 19, it is the historical David who is called there. It is, however, not impossible that this is interpreted messianically and applied to the Davidic Messiah in the Similitudes. Jeremias 1968b, 687.

him.”²³⁸ Thus, it is likely that the servant of Isa 42:1-4 is taken messianically in the Similitudes. Here the Messiah is envisaged to be one who is chosen by God and equipped with the spirit of righteousness in order to bring “justice”²³⁹ to the nations.

2. 8. 3. Messianic Interpretation of the Servant in Isa 52:13-15 in the Similitudes

The Isaiah servant in Isa 52:13-15 is also taken messianically in the Similitudes. Nickelsburg following Jeremias helpfully sets out the similarities between Isa 52:13-53:15 and the Similitudes 62-63 on form-critical grounds though I present it here in a slightly modified way.²⁴⁰

	Isaiah	Similitudes
A. God Speaks	52:13	62:1
B. Exaltation	52:13	62:2a
C. Audience	52:15	62:3ab
D. They See Exalted One	52:15	62:3c
E. Their Reaction	52:15	62:4f

It is hardly deniable that the author of the Similitudes takes the servant in Isa 52:13-15 in a messianic sense. What is notable, however, is that, on the one hand, the Elect-Son of Man in the Similitudes is closely identified with the righteous ones who are persecuted by and experience suffering from the kings and the mighty on earth (38:2; 39:6; 48:4, 7; 62:7, 8, 14; for the suffering of the righteous ones, 47:1, 2, 4). On the other hand, however, the Elect-Son of Man himself does not suffer at all. Thus, it is not

²³⁸ Jeremias 1968, 688.

²³⁹ For the discussion of taking here justice rather than judgment, see 4.16.

correct to argue that the author appropriates the theme of the *suffering* of the Isaiah servant described in Isa 53 for the Elect-Son of Man. What is seen here is that the author appropriates the theme of the *exaltation* of the Isaiah servant in Isa 52:13-15.²⁴¹ As scholars often indicate, it is certainly possible to take “(T)he Righteous One” (38:2, 3; 53:6) as deriving from Isa 53:11: “*The righteous one*, my servant, shall make many righteous.” However, it is important to note that apart from the single term “the Righteous One,” it is hardly possible to find clear evidence to suggest the use of Isa 53 in the Similitudes, not least the essential and distinctive theme of the vicarious suffering of God’s agent (the servant). Furthermore, the occurrences of the “Righteous One” (38:2; 53:6) are isolated from Similitudes 62-63 where the use of Isa 52:13-15 is clearly attested. Thus, it might be easier to think that the author of the Similitudes reads Isa 52:13-15 in isolation from Isa 53 so that he may appropriate the theme of the exaltation of the servant for the Davidic Messiah.²⁴²

2. 9. Messianic Interpretation of Ps 132:17

2. 9. 1. Sir 51:12

Messianic interpretation of Ps 132:17 is attested in a litany which occurs between

²⁴⁰ Nicklesburg 1972, 70-74.

²⁴¹ VanderKam 1992, 190; Nicklesburg 1972, 72. Black is one of the most recent advocates to see the theme of a *suffering* servant in the Similitudes. His argument on “the blood of the righteous” in 47:1 dependent on “the Hebrew concept of ‘Israel’,” however, remains less than convincing. Black 1992, 160-161; idem 1985, 209.

²⁴² It might be possible that Jewish authors read Isa 53 as describing not so much the Messiah as the Jewish people who suffers. The (much later) Targum to Isaiah reads Isa 52 messianically, but removes the suffering from the text. Cf. Chilton 1987, 103-105.

51:12 and 13 of the Hebrew version of Sirach, although the litany is absent from both LXX and the Syriac version. Due to this absence, the authenticity, date, and provenance of it have been a subject of controversy.²⁴³ Pomykala, for instance, not only denies the authenticity of this material but also regards it as falling outside the early Jewish period.²⁴⁴ Accordingly, it is necessary to deal with those matters along with the matter of the messianic interpretation. The relevant lines for our discussion read:

Give thanks to him who makes a horn to sprout for the house of David,
for his mercy endures forever.

Give thanks to him who has chosen the sons of Zadok as his priests
for his mercy endures forever (Sir 51:12 viii-ix).²⁴⁵

It is clear that the “sons of Zadok” enjoyed high esteem as shown in Sir 50:1-21, in which the last great high priest of the Zadokite line, Simon II (died about 200 B. C.), receives great honor. Ironically, however, the high-priestly line of the Zadokite was completely terminated by 152 BCE when the Hasmonaean Jonathan was endowed with the high priesthood.²⁴⁶ It seems, then, more natural to presume that the litany which is linked with the “sons of Zadok” in Sir 51:12ix originates from the period when the Zadokites were still high priests.²⁴⁷

Another possibility is that since the Qumran community which was established at about this time contained a number of the ousted Zadokite priests, the litany was written

²⁴³ Di Lella helpfully lays out the scholarly positions on this matter as well as the related bibliography. Di Lella 1966, 101-102.

²⁴⁴ Pomykala 1995, 148-150.

²⁴⁵ Translation from Skehan, and Di Lella (1987, 568).

²⁴⁶ For a succinct description of the political strife for high priesthood, see VanderKam 2001, 18-24.

²⁴⁷ Skehan & Di Lella 1987, 569; Heinemann 1977, 219.

by a member of Qumran and placed together with the rest of the litany.²⁴⁸ Brown also indicates that the fact that both the Hebrew version of Ben Sira and the Damascus Document were found in the Cairo Geniza may strengthen the litany's link to Qumran.²⁴⁹ For our purpose, however, suffice to say that, whether the psalm originates from Ben Sira himself, the time of Ben Sira, or the time of Qumran, the date of the psalm most likely falls within our period.²⁵⁰

As to the content of the messianic interpretation of the litany, the following things are noteworthy. First, it is likely that Sir 51:12^{viii} derives from the exegesis of Ps 132:17 linked with Ezek 29:21 based on *gezera sawa*: “make a horn to sprout.”

There I will *make a horn to sprout* (צִמְיָם קָרַן) *for David* (לְדָוִד) (Ps 132:17)

On that day I will *make a horn to sprout* (אֶצְמִיץ קֶרֶן) *for the house of* Israel

(לְבֵית יִשְׂרָאֵל) (Ezek 29:21)

Give thanks to him who *makes a horn to sprout* (לְמַצְמִיחַ קָרַן)

for the house of David (לְבֵית דָּוִד) (Sir 51:12^{viii})²⁵¹

Second, due to the combined exegesis, it is clear that it is not for historical David but for the Davidic dynasty that a horn will be made to sprout by God in Sir 51. Third, the comparison with the Eighteen Benedictions is illuminating for identifying the messianic interpretation of the text.²⁵²

Give thanks to him who *makes a horn to sprout for the house of David* (Sir 51:12^{viii})

²⁴⁸ Di Lella 1966, 104.

²⁴⁹ Brown 1957, 63. Marbock also suggests most recently the Qumran origin of it. Marbock 1997, 78.

²⁵⁰ Pace Laato 1997, 246. Contra Pomykala 1995, 150.

²⁵¹ The reconstructed Hebrew text derives from that of Beentjes (1997, 92).

²⁵² Skehan and Di Lella 1987, 571; Laato 1997, 246; Klausner 1956, 257.

Cause the shoot of David to shoot forth quickly, and raise up his ***horn*** by thy salvation. For we wait on thy salvation all the day. Blessed art thou, ***Lord***, ***who causest the horn of salvation to shoot forth***

(The Babylonian recension, Eighteen Benedictions 15; Emphasis mine).²⁵³

The latter evidently interprets Ps 132:17 in a messianic sense. The horn is identified as “the shoot of David” which is a familiar designation for the Davidic Messiah in Qumran (4Q161; 4Q174; 4Q285; 4Q252). The shoot of David is described as one who is expected to bring victorious salvation. However, since when the present wording of the Eighteen Benedictions was instituted is debatable,²⁵⁴ it is difficult to use the Eighteen Benediction 15 as clear evidence of the messianic interpretation of Ps 132:17 for our period. The impressive parallel between Sir 51:12 and the Eighteen Benedictions 15, however, may lead to the claim that it is at least possible to see, if difficult to prove, the messianic use of Ps 132:17 in the former as well as in the latter.²⁵⁵

²⁵³ Translation from Schürer (1973, 458).

²⁵⁴ Although the custom of reciting eighteen benedictions must have been established some time before the destruction of the Temple, it is generally agreed that the Eighteen Benedictions did not come into existence at the same time in their present form and order. The question as to when they were finalized in the present form is difficult to answer. Heinemann doubts if any definite answer can be provided on the basis of the sparse source materials. Heinemann 1977, 218-219 and 224. Vermes is more optimistic in using the so-called “Blessing concerning David” in the Eighteen Benedictions by saying that the *substance* of it is dated no later than the first century AD. Vermes 1973, 131-132.

²⁵⁵ The other parallels between Sir 51:12 and the Eighteen Benedictions are listed in Schürer: God as “shield of Abraham” (Sir 51:12, 10 = the Benediction 1); as “redeemer of Israel” (Sir 51:12, 5 = Benediction 8); as “builder of his city and his sanctuary” (Sir 51:12, 8 = Benediction 15); as well as he as “who makes a horn to spring from the house of David” (Sir 51:12, 8 = Benediction 15). Schürer 1973, 459. It is also worth noting that Luke 1:69 clearly suggests the messianic interpretation of Ps 132:17: “he (the Lord God of Israel) has raised a horn of salvation for us in the house of his servant David.” Di Lella, Laato, and Klausner see the messianic expectations within Ps

2. 9. 2. Ps 154:19

The messianic use of Ps 132:17 in combination with Num 24:17 in Ps 154:19 has already been argued elsewhere.²⁵⁶ The relevant lines are cited again.

[(the Lord) Who causes a horn to arise (מַקִּים קֶרֶן) out of Ja]cob

and a judge [of peoples out of Israel;] (Ps 154:19)²⁵⁷

What is notable is that the “horn” deriving from Ps 132:17 is identified with the star in Num 24:17 which is, then, identified as the “judge of peoples” instead of the “scepter” in the light of the parallel structure of the two lines. Moreover, since the figure described in Num 24:17 is obviously a future coming figure, the identification between the horn in Ps 132:17 and the figure in Num 24:17 may facilitate the understanding of the figure in an eschatological sense. Besides, since the horn is clearly linked with David in Ps 132:17, that eschatological figure is also likely linked with Davidic lineage, i.e. the Davidic Messiah, even though the link is not very explicit. Therefore, it can probably be said that Ps 132:17 is used in a messianic sense through the combination of Num 24:17. What is described as to the role of the Davidic Messiah is to be the “judge of peoples.” Here the Davidic Messiah is expected to fulfil the judging role over the Gentiles.

132:17. Skehan and Di Lella 1987, 570; Klausner 1956, 257.

²⁵⁶ See 2. 3. 3.

²⁵⁷ The translation is mine though the reconstruction of the text owes to J. A. Sanders (1967, 106).

2.10. Messianic Interpretation of Num 24:7

2.10. 1. Messianic Interpretation of Num 24:7 in Philo, Mos 1:289-91

Messianic interpretation of Num 24:7 is found in *Mos.* 1:289-91.²⁵⁸ Paraphrasing the Septuagint text of Num 24:1-9, particularly Num 24:7,²⁵⁹ Philo speaks of “a man” who is described as the final ruler of the world. The relevant lines are laid out along with those of LXX:

There shall come forth from his seed a man
and he shall rule over many nations,
and the kingdom of Gog shall be exalted
and his kingdom shall be increased (Num 24:7 LXX).²⁶⁰

There shall come forth from you *one day* a man.
And he shall rule over many nations
and his kingdom *spreading every day*
shall be exalted (*Mos.* 1:298-91).²⁶¹

There are some observations to be noted. First, by inserting a word, *ποτε* (one day), Philo makes clear that “a man” appears some time in future, which may imply the eschatological moment.²⁶² Second, in accordance with LXX, “a man” is described as one who will rule over many nations, i.e. the world. His power of sovereignty may be highlighted more than in LXX by eliminating the LXX reference to the eschatological enemy Gog.²⁶³ Third, the kingdom of “a man” will spread gradually.

²⁵⁸ For a good introduction to Philo’s works, see Borgen 1984, 233-282.

²⁵⁹ For the discussion of LXX, see Tov 1986, 223-237; Peters 1992, 1093-1104.

²⁶⁰ Translation from Borgen (1992, 353).

²⁶¹ Emphasis mine. For the text of Philo as well as its translation used here, Colson 1935, 426-427.

²⁶² Oegema 1998, 128.

²⁶³ Borgen 1992, 353.

Accordingly, although the term “Messiah” does not appear in our text, it seems appropriate to say, in agreement with Borgen, that Philo expects the Messiah to appear in the form of ‘a man’ who is depicted as the final ruler of the nations.²⁶⁴

2.10. 2. Messianic Interpretation of Num 24:7 in Philo, *Praem.* 95

Messianic interpretation of Num 24:7 is further attested in *Praem.* 95 in which Philo quotes Num 24:7 partly. The text in question is part of Philo’s exposition of the blessings and curses which is principally based on Leviticus 26 and 28, and Deuteronomy 28.²⁶⁵ If the divine commandments are kept, the blessing which takes the form of victory over the enemies will follow. This victory further takes two forms as either (1) victory will be won without war, or (2) if some attack, they will be defeated.²⁶⁶ It is in the latter case that Num 24:7 is quoted and paraphrased. The relevant lines read:

For “there shall come forth a man,” says the oracle,
and leading his host to war he will subdue great and populous nations²⁶⁷

Here “a man” is described as a warrior king who will lead the Hebrew army and subdue many nations. Although it is not very clear in this text whether the war is eschatological or not,²⁶⁸ since, as we have seen, Num 24:7 is presumably taken in an eschatological sense in *Mos.* 1:289-91, it is likely that the text is taken in an eschatological sense here too. However, the description of the warrior king as such may have some qualifications

²⁶⁴ Borgen 1992, 358.

²⁶⁵ Borgen 1984, 241.

²⁶⁶ Borgen 1992, 354-55.

²⁶⁷ Translation from Colson 1999 [1939], 8: 370-71.

²⁶⁸ Oegema takes the war to mean a present war whereas Borgen takes it to mean an eschatological war. Oegema 1998, 130; Borgen 1992, 353-54.

due to the new context where Num 24:7 is put. The victory in the eschatological war is possibly achieved with not so much military weapons as peaceful (ethical) means (*Praem.* 93 and 97).

2. 11. Messianic Interpretation of Amos 9: 11

2. 11. 1. 4Q174

4Q174 preserves a messianic interpretation of Amos 9:11 and the relevant lines read as follow:

10. “[And] YHWH [de]clares to you that he will build you a house. I will raise up your seed after you and establish the throne of his kingdom
11. [for ev]er. I will be a father to him, and he will be a son to me.” This (refers to the) branch of David (צמח דוד), who will arise with the Interpreter of the Law who
12. [will rise up] in Zi[on in] the [l]ast days as it is written, “ I will raise up the hut of David (סוכת דוד) which has fallen.” This (refers to) “the hut of
13. David which has fallen,” who will rise up²⁶⁹ to save Israel.²⁷⁰

Although the meaning of “the hut of David” in MT is debated,²⁷¹ it is much clearer in 4Q172. The quotation of Amos 9:11 is linked with the quotation of 2 Sam 7:12-14 by means of a catchword קימותי (“I will raise up”). The objects of קימותי are the seed of David and the hut of David, both of which clearly lie in parallel. Accordingly, there is

²⁶⁹ See 2.5.2.

²⁷⁰ For the reconstruction of text and its interpretation in this section, see Garcia Martinez and Tigchelaar 2000, 1:352-353.

²⁷¹ The majority of scholars interpret the “hut of David” to mean the Davidic kingdom or the Davidic dynasty. Mays 1969, 163-164; J. H. Hays 1988, 224; Childs 1979, 407. Pomykala, however, takes it to mean Jerusalem. Pomykala 1995, 61-63.

little doubt that the hut of David is identified with the seed of David.²⁷² Since the latter is unambiguously taken to mean the Davidic Messiah called the branch of David, it is most likely that the former is also taken to mean not so much the Davidic dynasty in general as the Davidic Messiah. The description “to save Israel” more suitably describes the Davidic Messiah than the Davidic dynasty.

2. 12. Messianic Interpretation of Mic 4:13

2. 12. 1. 1Q28b 5:26

Mic 4:13 is applied to the Davidic Messiah called the Prince of Congregation in 1Q28b 5:26.

Micah 4:13	1Q28b 5:26
<p>כִּי־קִרְנֶיךָ אֲשֶׁיִם בְּרֹזֶל For I will make your horn of iron</p> <p>וּפְרָסוֹתֶיךָ אֲשֶׁיִם נְחוֹשֶׁה and I will make your hoofs bronze.</p>	<p>וְיִשָּׁם קִרְנִיכָה בְּרֹזֶל May he make your horns of iron</p> <p>וּפְרָסוֹתֶיכָה נְחוֹשֶׁה and your hoofs bronze.²⁷³</p>

Apart from the change of the person of the subject, i.e., from the first person to the third

²⁷² This point may be further strengthened if Brooke is right in seeing the use of *paronomasia* here in such a way that סוכת could be taken to mean both “hut” and “branch” whereby the identification צמח דוד is confirmed. Brooke 1985, 139. Bateman also sees here the use of *kayyose bo bemaquom aher* which means that “difficulty in one text may be solved by comparing it with another which has points of general (though not necessarily verbal) similarity.” He argues that the difficulty of 2 Sam 7:14 is the absence of a Davidic king on the throne at the time when Florilegium was written due to the nature of God’s unconditional covenant with David. Amos 9 then explains that absence and is used to support the expectation of a future Davidic Messiah. Bateman 1995, 17.

²⁷³ I owe to Garcia Martinez and Tigchelaar for the reconstruction of the text and its interpretation

person singular, the sentence in 1Q28b 5:26 is almost a verbatim repetition of Mic 4:13.

Furthermore, the theme of the *irresistible* destruction of nations follows our lines.

You shall *beat in pieces many peoples*, and shall devote²⁷⁴ their gain to the Lord, their wealth to the Lord of the whole earth (Micah 4:13b; NRSV).

May you go like a bull.... and may you *trample the nations like mud of the streets* (1Q28b 5:26).

Thus, there is little doubt of the link between Mic 4:13 and 1Q28b 5:26. If this is the case, the following observation is worth noting. The figure whose horn the Lord will make of iron is the personified Zion in Mic 4:13. What 1Q28b 5:26 shows, then, is that the “Zion” is interpreted in a messianic sense. The personified Zion who will bring in the total destruction of nations is used to describe the destructive role of the Davidic Messiah.

2. 13. Messianic Interpretation of Mic 5:7 (ET 5:8)

2. 13. 1. 1Q28b 5:27-29

The messianic use of Mic 5:7 is attested in 1Q28b 5:27-29. In Micah the remnant of Jacob is described as “like a lion” and “like a young lion.” Although we have already argued elsewhere that Gen 49:9 lies behind our text, it is very likely that the image of the lion which appears in both Gen 49:9 and Mic 5:8 easily makes linkage between them in a messianic sense as our text shows.

The remnant of Jacob, among the nations, in the midst of many peoples, *will be like a lion* (כַּאֲרִיָּה... וְהָיָה) among the animals of the forest, like a young lion in a flock of sheep. If he comes along, he *tramples* (וְרָמַס) and tears, and *none can save*

through this section. Garcia, Martinez and Tigchelaar (2000, 1:106-109).

²⁷⁴ For the text critical problem, see Hillers 1984, 60.

(וְאַיִן מִצִּיל) (Mic 5:7).²⁷⁵

27. May you gore like a bu[ll...and may you *trample* the nation]s ([וְתִרְמוֹס]) like mud of the streets. For God has raised you to a scepter

28. for the rulers before you..... all the na[tions will serve you, and he will make you strong by his holy Name,

29. so that you *will be like a lion*... ([וְהִיִּיתָ כְּאַרְיֵה...]) your the prey, with *no-one to give it [back]* ([וְאִין מְשִׁיב]) (1Q28b 5:27-29).²⁷⁶

The clearest clue to suggest the allusion to Mic 5:8 is that “you will be like a lion” ([וְהִיִּיתָ כְּאַרְיֵה]) which may correspond to “the remnant of Jacob will be like a lion” ([וְהִיִּיתָ כְּאַרְיֵה]). Furthermore, if Garcia Martinez is correct in reconstructing the text, “[may you trample the nation]s like mud of the streets,” we can find here not only the similar theme (irresistible destruction of nations) but also the same vocabulary (רָמוֹס) as that in Mic 5:7. Additionally, both texts highlight the irresistible power of the figures in question to the extent that “none can save” or there is “none to repay.” Moreover, given that Mic 4:13 is used in this context as we argued above, it is conceivable that the author used Mic 5:7 in combination with Mic 4:13 since the both texts share not only a common theme of the irresistible power of destruction of God’s agents toward the nations but also the same vocabulary, “many peoples” ([עַמִּים רַבִּים]). Accordingly, it is likely that the Jewish author easily made the link between Mic 4:13 and 5:7 as shown here.

It could then be said that the remnant of Jacob in Mic 5:7 is taken to mean the Davidic Messiah called the prince of the congregation. As already stated, the role which is ascribed to the remnant of Jacob in Micah is now transferred to the Davidic Messiah.

²⁷⁵ The translation owes to Hillers with minor modifications. Hillers 1984, 70.

²⁷⁶ I owe the reconstruction of the text and its translation to Garcia Martinez and Tichelaar (2000,

He will destroy utterly the nations to the extent that none can deliver them.

2. 3. Summary and Reflections on Early Jewish Messianic Interpretation of the Scripture

We have seen what texts are used to envisage the Davidic (royal) Messiah and how they are interpreted. Table 1 shows the messianic interpretation of key scriptural texts. Our study is certainly open to further inquiry into the messianic interpretation of other scriptural texts. Moreover, it should be borne in mind that the number of the Jewish texts which is available to our study is admittedly limited and we do not know why certain texts survived and others not. Thus, it is difficult to be sure to what extent the extant Jewish texts represent the royal messianism of ordinary Jews at that time.

Within such limitations of our study, however, the following reflections and findings are worth noting and highlighting in this concluding section.

(1) The most popular texts for royal messianism, such as Isa 11 (9 times), Num 24 (6 times), Ps 2 (4 times), and Gen 49 (3 times), are those which could be interpreted to mean that the militant Messiah will destroy the enemies of Israel. It is worth remembering that, if our arguments about Josephus and Bar Kosiba are correct, it turns out to be that the messianic interpretation of Num 24:17 was instrumental in the two Jewish revolts. In contrast, it appears that other royal “messianic” texts in the Scriptures which could not make this point could be used but are less popular or not used at all. Thus, it is important to note the selection of texts.

(2) The messianic expectation is originally more about rule than liberation, that is,

Table 1 Early Jewish Messianic Interpretation of Key Scriptural Texts

	4Ezra 11-12	4Ezra 13	Sir 47	Sir 51	2 Bar 36-40	Ps 154	Ps Sol 17	Sib Or 5	Simili- tudes Eno- ch	1Q 28b	4Q 161	4Q 174	4Q 175	4Q 252	4Q 285	CD 7	Jose- phus	Philo	Bar Kosi- ba
Gen 49	C									C				C					
Num 24:7																		2C	
Num 24:17						C		C					C			C	L		C
2 Sam 7			P				C					C							
Ps 2		C					C		C			L							
Ps 132				P		C													
Isa 11:1-5		C			C		2C		2C	C	C				C				
Isa 11:10			P																
Isaiah Ser- vant									3C										
Jer 23/33							C							C					
Dan 7	C	C			C			C	C										
Am 9												C							
Mic 4										C									
Mic 5										L									

N.B. The letters, C, L, and P, indicate the relative degree of certainty on messianic use of Scriptural texts. C means the use of the text in question "virtually certain," whereas L means it "likely," and P means it "possible." The numbers attached to the letters indicates the frequency of the use of the scriptural texts in question.

the new David is expected to rule righteously over his people Israel (cf. Isa 11; Jer 23 and 33; Ezek 34 and 37; Zech 6). In much of our literature, however, the Messiah is expected to liberate Israel from her enemies who rule over her (cf. 4Q161; 4Q285; *Pss. Sol.* 17; 4 *Ezra* 11-13; 2 *Bar.* 36-40; Josephus; Bar Kosiba). It is likely that the context of oppression by the great empires in the late Second Temple period leads to highlighting the themes of liberation, war, or conquest as the role of the Messiah. However, the ruling function of the Messiah remains an essential feature; the Messiah liberates Israel from her enemies and *then rules* over Israel and the nations righteously as *Pss. Sol.* 17 clearly shows (*Pss. Sol.* 17:21-43; cf. 4 *Ezra* 13:32-40; 2 *Bar.* 40:1-3 and possibly the Similitudes).

(3) As far as the objects of the judgment or conquest by the Messiah are concerned, although the “nations” who are described as dominating the people of God are often stated as the object of the judgment (Similitudes, *Pss. Sol.* 17, 4*Ezra* 13), in our literature, whether explicitly or implicitly, they are primarily Rome. Rome is symbolized as the Kittim (4Q161 and 4Q285), the eagle (4 *Ezra* 11-12), and the forest (2 *Bar.* 36-40). The Jewish rulers, however, are not necessarily excluded as the object of the judgment, as in the case of *Pss. Sol.* 17.

(4) The popularity of the messianic use of Gen 49 and Num 24 may be linked with the assumption that they are the *oldest* “messianic” prophecies; antiquity carried authority in this period.²⁷⁷ Moreover, Torah was the most important part of the Jewish scriptures. In 4Q252 the author derives the legitimacy of the Davidic Messiah by linking Jer 33:15-17 which speaks of the coming righteous branch, a new David, with Gen

²⁷⁷ E. P. Sanders 1992, 424.

49:10 which speaks of the coming ruler.

(5) Isa 11:1-5 provides Davidic (royal) messianism with some attributes of character; “wisdom,” “righteousness,” and “spirit” are picked up as important part of the character of the Davidic Messiah in 1Q28b, *Pss. Sol.* 17, and Similitudes 42 though, with respect to righteousness, it may also derive from Jer 23.

(6) The human-like figure in Dan 7 who is a ruler, while not obviously Davidic there, is naturally associated with the Davidic Messiah of other texts such as Isa 11, Gen 49, and Ps 2 as shown in *4 Ezra* 11-13, *2 Bar.* 39-40, and Similitudes. This is important because the exegetical traditions are not just of individual passages, but of relating one passage to others. Thus, it seems likely that the combination of messianic texts as such show that the Danielic human-like figure was understood in our period as the Davidic Messiah.

(7) The inclusion of the Danielic human-like figure in Davidic messianism leads to the description of the Messiah in a more exalted manner. He is said to fly with the clouds of heaven (*4 Ezra* 13), to sit on his throne (the Similitudes), or to come from the expanse of heaven (*Sib. Or.* 5). However, as we have suggested elsewhere, it seems better not to hasten to give divine status to the Messiah only on the grounds of the exalted form of such descriptions.

(8) 2 Sam 7 and Ps 2 provide Davidic messianism with the concept of divine sonship. 4Q174 as well as *4 Ezra* 13 clearly identify the Davidic Messiah as God’s son on the basis of the interpretation of both of these texts. However, it seems unlikely that the identification suggests the Davidic Messiah is God’s son by nature since there is no other clear evidence to suggest this. It seems more likely that the Jewish authors follow

the same understanding of divine sonship as the authors of 2 Sam 7 and Ps 2 as we have argued above.

(9) 2 Sam 7 which speaks of the eternal covenant God made with David provides the ground of the expectation for the coming of the Davidic Messiah. 4Q174 and Ps Sol 17 (and possibly Sir 47) clearly make the point. It is worth noting, however, that another important theme of 2 Sam 7 which speaks of the David's descendent *building the Temple* is not picked up as the role of the Davidic Messiah as 4Q174 pointedly shows, though *Sib. Or.* 5 is a possible text to speak of it.

(10) The so-called Isaiah Servant Songs in Isa 42, 49, and 52 are interpreted to mean the royal Messiah, though these interpretations are found in the Similitudes alone. What is particularly interesting is the messianic interpretation of the servant in Isa 52. Whereas the servant in Isa 52:12-13 who is described as exalted is identified originally with the servant in Isa 53 who is described as suffering for others' sake, it is *the theme of the exaltation of the servant in Isa 52:12-13 alone* that is picked up and applied to the Elect Son of Man in the Similitudes.

(11) It could be said that many of the Scriptural texts we have examined are subject to eschatological reading though the evidence for it often depends on the eschatological contexts in which the texts in question are put (cf. The Similitudes, 4 Ezra 11-13, 2 Bar. 36-40; Pss. Sol. 17). A clear example is that the near-future coming of a new David in Isa 11 is obviously taken to mean that the Davidic Messiah called the branch of David will arise "in the latter day" (4Q161; cf. 4Q285; 4Q174; 1Q28b). Although in some of the texts it is admittedly not clear whether they refer to just future events or final events in God's salvific history (4Q252; 2Bar 40; Sir 47), it could still be

eschatological in a sense that it could lead to terminating the current state of affairs and bringing in a radically new state of affairs.

Up to this point, we have highlighted some of what the texts which are interpreted messianically said commonly about the Davidic (royal) Messiah. However, it is also necessary to note that there are some significant variations in the messianic interpretation of some texts. For instance, the mysterious instruments of judgement such as “the rod of his mouth” and “breath of his lips” in Isa 11:4 are interpreted as literal weapon “sword” in 4Q161. In contrast, in *Pss. Sol.* 17 and the Similitudes 62, they are taken as “the word of his mouth.” In 4 Ezra 13, also, they are taken to mean Messiah’s word of judgment.

Another important variation is the messianic interpretation of Num 24:17. Whereas it is likely that both “star” and “scepter” in Num 24:17 refer to the same single royal figure, CD 7 takes them to refer to two different messianic figures; the “scepter” represents a royal messiah while the “star” represents probably a priest messiah. It is beyond doubt that this reflects the messianism distinctive of Qumran. On the other hand, however, *y. Ta’an.* 68d as well as *Sib.Or.* 5 take the “star” to represent a single royal messiah.

In conclusion, although it is certainly true that there are variations in messianic interpretation of the Scripture, we have also found some messianic interpretations shared, beyond a single group of texts, among Jewish texts in our period. The awareness of both exegetical stability and variety will keep us attentive to Matthew’s own use of the Scripture and Christology as we will see in chapter 4.

Chapter 3 Matthew's Characters' Views of the Messiah

3.1. Introduction

In this chapter, we will explore Matthew's characters' views of the Messiah. As we have mentioned previously, that will help us to construct the implied reader's knowledge of the Messiah.¹ Furthermore, the identification of such views helps us to understand how the implied reader sees the irony the implied author uses in the narrative presentation of Jesus the Messiah as we will see in chapter 5.

3.2. The Disciples' View of the Messiah

In Matthew's narrative, the first appearance of the title "Christ" on the lips of the disciples is in Peter's confession in Caesarea Philippi (16:16).² The narrator has already introduced this title from the very beginning (1:1), and defined it as the eschatological saving figure through the genealogy (1:2-17) and birth story of Jesus (1:18-24). It is not, however, until Peter's confession that it is used by a human character as a confessional title for Jesus. Jesus accepts it in such a positive way that it is described as a revelation of God to the disciples. Although there appears not only "the Christ" but also "the Son of the living God" in Peter's confession, as v. 20 shows, what is newly revealed and matters here is that the disciples identified Jesus as the Messiah.³

¹ See 1.5.3.

² In agreement with other narrative critical studies on Matthew's disciples, I assume that although individual characters within the disciples such as Peter, James, and John, may play distinctive roles in the narrative, there is reasonable ground for dealing with the disciples as a single group. Anderson 1994, 90-97. In the following study, whoever among the disciples says and does something regarding the Messiah, we will deal with it as a view representing the disciples as a whole.

³ In Matthew's narrative, the disciples have already confessed that Jesus is the Son of God in 14:33.

As the important prepositional ἀπὸ τότε (from that time), emphatically shows (v. 21), it is from the moment when the disciples confessed Jesus as the Messiah that he began to reveal what he must do; he must go to Jerusalem, suffer much from the elders, chief priests, and scribes, be killed, and on the third day be raised. This is the Messiah's vocation. However, Peter refused to accept this view of the Messiah, protesting, "This will never happen to you"(v. 22).

Although it is not clear from that verse alone what elements of Jesus' prediction Peter responded to and rejected, Jesus' immediately ensuing teaching on discipleship shows what mattered to Peter. Jesus taught self-denial and cross-bearing. Although it is teaching on discipleship, there is no doubt that it assumes that that is also Jesus' way of life because he is their exemplary teacher and master (cf. 10:24-25). Then, it is evident that Peter's view of the Messiah could not coincide with Jesus' view of the Messiah. Peter could not accept that it is *the will of God* that the Messiah *must* suffer and will be killed (cf. 26:54).

Furthermore, it is notable that in his rebuke to Peter, Jesus uses almost exactly the same wording as that of 4:10 against Satan ("Ὑπάγε ὀπίσω μου, Σατανᾶ· in 16:23; "Ὑπάγε, Σατανᾶ· in 4:10). The reader naturally connects Peter's view with that of Satan.⁴

Another story which reveals the disciples' view of the Messiah is where the mother of Zebedee's sons came to Jesus and asked: "Command that these two sons of mine may sit, one at your right hand, and one at your left, in your kingdom" (20:21).

⁴ Apart from 4:10 and 16:23, it is 12:26 alone in which the term "Satan" appears (twice). The latter's context, however, is very different from those for 4:10 and 16:23.

Here, it seems likely that Jesus' promise in 19:28 lies behind the request that the two sons will *sit* next to Jesus. He promises that the disciples who have left everything and followed him would *sit* on twelve thrones when the Son of man *sits* on his glorious throne (cf. 25:31). What concerns them is *when* the Son of Man will sit on his throne. In this respect, it is important to note when the mother and her two sons asked Jesus for the promise. They did so *on the way to Jerusalem*. Although Jesus has already predicted in 16:21 that he must go to Jerusalem, it is not until in 20:17 that the narrator describes him as going up to the city. Jesus himself also states it emphatically: "behold, we go up to Jerusalem" (20:18). Then in the next chapter Jesus reaches Jerusalem (21:1, 10). Thus, it is significant to understand the request in the light of the *inclusio* framed by the Jerusalem motif. What is revealed here is that they probably expect that Jesus' enthronement will take place *in Jerusalem* which they are now approaching. That is why they desperately desired to receive the promise of this special privilege *before* Jesus reaches the city.

The third text which concerns us speaks of the disciples' questions which then leads Jesus to his eschatological teaching (24:3; cf. 24:4-25:46). The questions are: "when will this (the destruction of the temple) be and what will be the sign (σημεῖον) of your parousia (παρουσία) and of the end of the age?" Since, in the immediate response to the disciples' question, Jesus explicitly speaks of the issue of the coming of false Messiahs (24:5; cf. 24:23-28), it is natural to take the question as one concerning the parousia of *the Messiah*. What is revealed here is, first, that the disciples connect the parousia of the Messiah with the end of the age. The single Greek article governing both

uses points to this close connection.⁵

Second, although the term *parousia* is often used as an almost technical term for the return of Christ in the NT (e.g. 1 Cor 15:23; 1 Thess 4:15; 2 Pet 1:16), it is unlikely that this is what the disciples mean by the term in 24:3.⁶ The disciples' expectation of the return of the Messiah is meaningful only if they accept the prediction of his death and resurrection. However, within the narrative, the disciples continually fail to do this, and Peter explicitly refused the idea of the Messiah's death (16:22). In spite of Jesus' repeated prediction of his death, the disciples still tried to protect Jesus from the hostile crowds sent by the Jewish leaders (26:51-54). Even after the crucifixion of Jesus, ironically, it is not the disciples but the Jewish leaders who remember Jesus' prediction of his resurrection (27:62-66). Thus, it is unlikely that the disciples expect the return of the Messiah in chapter 24. It seems more likely that the disciples expect Jesus' coming as an event *in their time* in the sense that he will publicly manifest himself as the Messiah and sit on his throne (cf. 16:27-28; 19:28; 20:21).⁷

Third, it is worth noting that the disciples mention the *sign* of the *parousia* of the Messiah. In Matthew the issue of signs has been generally dealt with negatively by Jesus (12:38, 39; 16:1, 3, 4). This is probably because false messiahs and false prophets also

⁵ Hagner 1995, 688.

⁶ Contra Rowland 1992, 166.

⁷ Cf. Oepke 1968, 858-871. Davis and Allison also take the *parousia* in 24:3 to mean "public 'arrival' (not return)." Davies and Allison 1997, 337-338. Having said this, it is possible that the implied reader notices another level of meaning in 24:3 which the implied author may wish to communicate to the implied reader. That is, the disciples *unwittingly* raise the "right" question about the return of the Messiah. This is because, in response to the question, Jesus employs the same term *parousia* in such a way as to imply the "return" of the Son of Man (24:27, 37, 39; cf. 24:45-51; esp.

do great signs so that they may lead the people of God astray (24:24). Nevertheless, the disciples seem to expect that a sign to be given will suggest the coming (public appearance) of the Messiah (cf. 24:30).

Another scene which concerns us is when Judas and the armed crowds sent by the Jewish leaders come to Jesus (26:47-56). When they arrested him, one disciple used his sword to strike the high priest's servant. This scene reveals two things. First, the disciples still fail to accept that it is the will of God that the Messiah be delivered to his opponents and be killed. Second, the disciple's resistance with the sword, a major motif in this scene (26:47, 51, 52), may show that the disciples think that the use of armed force is compatible with their messianic view. Jesus' use of a *proverbial* saying, "all who take the sword will perish by the sword," may suggest that the use of armed force is not an "accidental" event but a form of opposition more deeply rooted in the disciples' mind.

The disciples' view of the Messiah may be summarised as follows: (1) The disciples expect that the Messiah will enthrone himself in *Jerusalem*. (2) This enthronement will take place in the time of the disciples. (3) There is a forthcoming specific sign that portends the coming (public arrival) of the Messiah. (4) This will be in association with the end of the age. (5) This will also take place without the suffering and death of the Messiah. (6) The use of armed force is not incompatible with the disciples' view of the Messiah.

25:14-30). This issue will be discussed in due course.

3. 3. *John the Baptist's View of the Messiah*

The precise identity of the figure John expected to come in 3:10-12 has been a subject of controversy.⁸ It is necessary first to argue that the figure is the Messiah from the narrative point of view. Then, we shall examine what John expects the Messiah to do.

3.3.1. *The Identity of the Figure John the Baptist Expected (3:10-12)*

When Jesus came to be baptized, John said to Jesus: "I need to be baptized by you" (3:14). This clearly suggests that John identifies Jesus as the one who "will baptize you with the Holy Spirit and fire" (3:11),⁹ but, does John regard Jesus as the Messiah? This seems likely. After Jesus was baptized by John, a voice from heaven said "This is my beloved Son, with whom I am well pleased" (3:17). The use of the demonstrative pronoun *this* (οὗτός) suggests that the voice from heaven is spoken to John the Baptist standing by Jesus rather than to Jesus himself, just as the same voice from heaven is directed to the three disciples who were with Jesus on the mountain (17:5-6).¹⁰ Given that a messianic interpretation of Ps 2 lies behind the voice,¹¹ it is likely that John the

⁸ On different views of the figure's identity in question, see Davies, and Allison 1988, 312-314; Webb 1991, 283-288.

⁹ The view that the expected one is God is rightly refuted by C. H. Kraeling: "It is a pronouncement about who can be and is being compared to [*sic*] John, albeit to the latter's disadvantage. The fact of the comparison shows that the person in question is not God, for to compare oneself with God, even in the most abject humility, would have been presumptuous for any Jew in John's day." The citation from Bauckham 1995b, 213.

¹⁰ Though, it is possible to include other people along with Jesus and John in the audience of the voice.

¹¹ I will argue this point in 4.9.

Baptist recognizes Jesus as the Messiah. This identification is further supported by 11:2:

Now when John heard in prison about *the deeds of the Christ* (τὰ ἔργα τοῦ Χριστοῦ), he sent word by his disciples and said to him, ‘Are you *the one to come* (ὁ ἐρχόμενος) or shall we look for another?’¹²

Although this passage indicates that John has some doubt about the identification of Jesus as the Messiah, “the one to come” is most likely to be understood in a messianic sense in a context where the term Χριστός is explicitly used of Jesus. Since “the one to come”(11:2) is naturally linked with “the one to come after me”(3:11),¹³ it is plausible that John identifies the figure he expected (3:10-12) with the Messiah.¹⁴ Then, the question John raised in 11:2 is probably concerning the *nature* of Jesus’ Messiahship in that Jesus had not appeared to fulfill the messianic expectations expressed in 3:10-12 to which we now turn.

3.3.2. John the Baptist’s View of the Messiah

Before discussing how the Messiah is described in John’s preaching, it seems appropriate to consider the literary structure of John’s preaching. Commentators divide the material into two sections in the light of sources Matthew may have used: vv.7-10

¹² Emphasis mine.

¹³ Meier notes: “Strictly speaking, ‘he who is to come’ does not appear as a messianic title in the OT (though cf. Ps 118:26; Mal 3:1; and Gen 49:10). But the messianic implications are clear enough on the redactional level from the context of both chap.3 and chap.11.” Meier 1980, 393, n.32.

¹⁴ Bauckham notes John’s allusion to Isa 10:34 in 3:10. Given that the parallel images of v.10 and v.12 refer to the expected figure, since Isa 10:34 is used messianically in combination with Isa 11:1-5 in 4Q161 and 2 Bar. 36-40, it seems likely to suggest some connection between John’s message of imminent judgment and the expectation of the Messiah. Bauckham 1995b, 210-216.

and vv.11-12.¹⁵ Then, 3:10 is taken to mean God's eschatological judgment. However, since the subject of laying the axe and of cutting down the trees is not explicitly stated, there is some vagueness in the passage.¹⁶ Although it is certainly possible to take v.10 (which follows 3:9 referring to God) to speak of God's eschatological judgment, the vagueness of v.10 may allow vv.10-13 to form a chiasmic structure centering on the direct comparison between John and the expected figure to be identified as the Messiah.

A. Already the axe is laid to the root of the trees;

every tree therefore that does not bear good fruit is cut down
and thrown into the fire.

B. I baptize you with water for repentance,

C. but he who is coming after me is mightier than I,
whose sandals I am not worthy to carry,

B'. he will baptize you with the Holy Spirit and fire

A'. His winnowing shovel is in his hand,

and he will clear his threshing floor
and gather his wheat into the granary,

but the chaff he will burn with unquenchable fire.¹⁷

¹⁵ Luz 1989, 169-172; Gundry 1982, 46-49, though Bauckham notes the parallel structure of v.10 and v.12. Bauckham 1995b, 211.

¹⁶ Although Meier also divides John's preaching into the two sections of vv.7-10 and vv.11-12, he acknowledges the ambiguity of Matt 3:10. "Strictly speaking, while Matt 3:10 par. presents God destroying the wicked with fire, it does not attribute to God the precise action of distinguishing and separating the good and the evil on the last day. The judicial function is apparently handed over to 'the stronger one'." Meier 1994, 35.

¹⁷ Both A and A' speak of the eschatological judgment whereas both B and B' speak of the baptism. The direct comparison between John and the expected figure then comes to the center of the chiasm.

As to the precise role of the Messiah, the following things are notable. First, the Messiah is expected to *baptize with the Holy Spirit and fire*. However, since it has been a subject of much controversy what the baptism with the Holy Spirit and fire means,¹⁸ it is necessary to discuss it in a more detail.

Davies and Allison claim that the whole phrase “baptize with Holy Spirit and fire” should be taken together as hendiadys, that is, as “fiery breath” which would purify the righteous and destroy the unrighteous.¹⁹ It seems more likely, however, that the phrase suggests two discrete elements in the baptism. This is because the image of fire is used in John’s preaching (3:10, 12) to describe the destruction of those who do not bear fruit.²⁰ There is no other reference to the Holy Spirit in John’s sayings, but the Spirit-descending upon Jesus was the fulfilment of John’s prediction of the baptism with the Holy Spirit.²¹ There the Spirit of God descended like a *dove* whose image, whatever it means,²² is far from destructive. Within Matthew the Holy Spirit has *primarily* a positive role such as life-giving or wisdom-giving (1:18, 20; 4:1; 10:20; 12:18; 22:43;

¹⁸ See Davies and Allison 1988, 316-320; Luz, 1989, 171-172; Webb 1991, 289-295; Meier 1994, 37-40.

¹⁹ Davies and Allison 1988, 316-317.

²⁰ Pace Webb 1991, 294.

²¹ Meier states it clearly: “First of all, even before we come to OT prophecies, there is the question of the fulfillment of NT prophecy, namely of what the Baptist has just said. The descent of the spirit shows that Jesus is the one promised by John, the one who will baptize with the spirit (Mark 1:8), hence the one on whom the spirit rests (with possible royal and prophetic allusions from Isa 11:2; 61:1).” Meier 1994, 106.

²² On various interpretations of the dove, see Davies and Allison 1988, 331-334.

28:19).²³

It seems that the picture of the farmer in v.12 fittingly illustrates the two discrete elements of the baptism of the Messiah. There are two contrasting things for the farmer to do: gathering his wheat into the granary and burning the chaff with unquenchable fire. It is natural, then, to associate “the baptism with fire” with the destruction of chaff with unquenchable fire, i.e. eternal (eschatological) destruction, while identifying “the baptism with the Holy Spirit” with gathering his wheat into the granary, i.e. eternal (eschatological) life-giving. If this is the case, the Messiah’s expected role is to endow with eschatological life those who bear fruit worthy of repentance and deliver to eternal destruction those who do not.

However, the role of the Messiah to execute God’s eschatological judgment is more highlighted in John’s preaching than as donor of eschatological life. In 3:2, John’s preaching, “the kingdom of heaven is at hand,” naturally has an eschatological tone in the sense that God’s decisive intervention is going to take place. He intends this to be judgment toward those who do not bear fruit by referring to “the coming (i.e. God’s) wrath” (3:7). It is in the context of the coming eschatological judgment of God that the Messiah is expected to come.²⁴

Second, this eschatological judgment is expected to take place *imminently*. The “winnowing shovel” “in his hand” (3:12) identifies the instrument of judgment already positioned for action,²⁵ whilst, similarly, “already the axe lies at the root of the trees”(3:10). This may illustrate that “the axe blade has been placed against the root and

²³ For grammatical arguments supporting this, see Webb 1991, 290-291.

²⁴ Meier 1994, 35.

the farmer is about to draw the axe back for the first swing.”²⁶ The repetition of similar images highlights the imminence of the judgment. The emphatic use of ἥδη in 3:10 makes the same point.

Third, the judgment the Messiah will inaugurate may particularly focus on *Israel including the Jewish leaders*. John’s warning of the judgment is directed toward the Pharisees and Sadducees who are coming to John (3:7). People who are biologically the descendants of Abraham, i.e. Israelites have no guarantee of judgment-avoidance, because “God is able to raise children to Abraham from these stones”(3:9). The eschatological judgment will fall upon them unless they too bear fruit worthy of repentance.

Finally, the Messiah is far *mightier* than John the Baptist so that John would not be worthy to serve him even as a slave. The direct comparison comes at the center of the chiasmic structure and highlights the superiority of the Messiah to John.²⁷

In short, the Messiah John the Baptist expects is primarily the one to bring immediate judgment upon Israel including the Jewish leaders who do not seriously repent. He is also far mightier than John the Baptist.

3.4. The Crowds’ View of the Messiah

The crowds explicitly speak of the “Son of David” likely to be understood as a messianic title. *Pss. Sol.* 17 shows that both “Son of David” and “Messiah” are used to describe the same figure (17:21, 32). In the Gospel of Matthew, the crowds also use “the

²⁵Bauckham 1995b, 211.

²⁶ Webb 1991, 301.

²⁷ Webb 1991, 221.

Son of David” for Jesus in 21:9 and 15, which irritates the Jewish leaders (21:15-16).²⁸ These leaders use the title “the Messiah” for Jesus in the accusation of his trial (26:63). This may suggest that, as in *Pss. Sol.* 17, “Son of David” and “Messiah” are understood interchangeably among Matthew’s characters (the crowds and the Jewish leaders).

The crowds’ view of the Messiah is given expression in 12:22-23.²⁹ Amazed at the healing activity of Jesus, they asked : “Can this be the Son of David?” Although their identification of Jesus as the Son of David may be tentative as μήτι suggests,³⁰ the element which drove them to such an identification is clear: the healing activity of Jesus. Thus, the crowds view healing as a part of the messianic activity (cf. 9:27; 15:22; 20:30-31).³¹

Another text which expresses the crowds’ view of the Messiah is 21:1-17. When Jesus enters into *Jerusalem*, the crowds excitedly cry out, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord!” (21:9). The exclamation of the Son of David is still going on *within the temple* in the voice of children (21:15). They were proclaiming “Hosanna to the Son of David” even during and /or after Jesus’ action within the temple (21:12, 15). These may suggest that the crowds have some kind of expectation that the Messiah will do something within Jerusalem/Temple.

²⁸ I agree with Cousland that there is no substantial difference between “Son of David” and “the Son of David” in Matthew. Cousland 2001, 175-176.

²⁹ For a comprehensive study of the crowds in Matthew, see Cousland 2001. Cf. Carter 1993, 54-67.

³⁰ Cousland 2001, 191.

³¹ Mauser 1992, 50-53. Although there is little evidence to suggest a connection between the Messiah and healing in Jewish literature, Ezek 34 may help us to understand it. Cf. 4.13.

3. 5. *King Herod's View of the Messiah*

In the Matthean birth narrative (2:1-12), when King Herod heard that the magi came to Jerusalem and inquired about the birth place of “the king of the Jews”(2:2), he could construe it as the Messiah (2:4).³² He then gathered the chief priests and scribes to ask “where the Christ was to be born” (2:4), which suggests that Herod did not know the scriptural basis for the Messiah’s birth place (2: 5-6).³³

The hostile response of Herod suggests that he understands the Messiah as a *political rival* who would threaten his rule over Israel (cf. 2:6).³⁴ Thus, when he heard the rumour of the birth of “the king of Jews,” he is deeply troubled (2:3). In order to retain his power, he not only attempted to kill the Messiah, but also massacred the infants of and around Bethlehem with the sole aim of destroying him (2:13, 16).³⁵

3. 6. *The Priestly Leaders' View of the Messiah*

In Matthew, the chief priests are referred to explicitly 18 times, and the high priest 7 times and appear only in a Jerusalem context.³⁶ The chief priests are introduced in the infancy narrative (2:4-6). Several things must be noted here. First, the chief priests are familiar with messianic expectations. Second, their knowledge of the Messiah is based on a messianic interpretation of the Scripture (here Mic 5:1 with 2 Sam 5:2), according to which the Messiah would be born in Bethlehem linking the Messiah with

³² Bauer 1995, 314.

³³ Richardson 1996, 296.

³⁴ Herod was also known as “the king of the Jews” (*Ant* 16:311). Carter 2000, 76; Harrington 1991, 42.

³⁵ Bauer 1995, 314-318.

king David. He is also expected to rule over Israel, that is, to be the Messiah of Israel. Third, it seems likely that the chief priests as well as their associates were suspicious of messianic movements. Having heard of the news that the magi came to Jerusalem to find “the king of Jews,” it is not only the King but also “all Jerusalem with Herod” who were distressed (2:3). The chief priests likely shared the anxiety.³⁷

Although the chief priests are twice referred to in Jesus’ passion prediction (16:21; 20:18), it is not until the temple scene in Jerusalem that they encounter Jesus directly (21:15). When the chief priests and their associates saw Jesus healing the blind and lame, and children shouting “Hosanna to the Son of David” within the temple, “they got angry” (21:15). Then they said to Jesus, “Do you hear what these children say?” (21:16). Their challenge seems to reveal two things. In the first place, it is likely that although the crowds regarded Jesus as the Messiah, the chief priests are highly suspicious of the identification. Furthermore, they find messianic expectations among the crowds highly problematic. Challenging Jesus, they desired him to suppress the children from calling him “the Son of David” (21:16).

The chief priests’ suspicion becomes more apparent in their second encounter with Jesus (21:23-27). When he enters the temple on the following day, they came to him, asking : “by what authority are you doing *these things* and who gave you this authority?” Noting that they come to Jesus with little delay when he enters the temple,³⁸ it seems likely that “these things” (plural: 21:23) refers not only to Jesus’ current

³⁶ Cf. Mason 1995, 143-147.

³⁷ Kingsbury 1988, 116.

³⁸ Use of the participle suggests a close connection between the two actions: the entering of Jesus (ἐλθόντος) and the coming of the chief priests (προσῆλθον).

teaching activity, but also to his action within the temple on the previous day. Since the messianic identity of Jesus mattered especially in that place,³⁹ what is questioned by the chief priests and their associates is not only the legitimacy of Jesus' teaching in the temple but also the legitimacy of the *messianic* claim he accepts,⁴⁰ that is, it is whether Jesus is the Messiah authorized by God or a messianic pretender. For them, he is a false messiah (27:63, 65; cf. 24:4-5, 23-24).

The scene of Jesus' arrest by the crowds sent by the chief priests and elders is also worth noting (26:47-56). They approached Jesus with "swords and clubs"(26:47). The fact that the crowds were sent by the chief priests and the elders may suggest that the actions of the crowds reflect the priestly leaders' and scribes' view of the Messiah. If so, what is revealed here is that the priestly leaders also think that the Messiah may use *armed force* against his oppositions.⁴¹

After arresting Jesus, the chief priests and their associates made him stand before the high priest (26:57-59). The climax of the trial lies in Caiaphas' question: "I adjure you by the living God to tell us if you are the Christ the Son of God" (26:63). Here is an important and much-discussed question concerning the Messiah and the Son of God.

³⁹ Betz notes that "the purification of the temple is, incidentally, an action of a messianic king since, as the examples of David, Solomon, Jeroboam, Hezekiah and Josiah show, in ancient Israel the king was responsible for the sanctuary." Betz 1968, 91.

⁴⁰ Cf. Verseput 1987, 555, n. 67.

⁴¹ Jesus referred here to ληστές (26: 55), which can convey a range of meanings from "highwayman" to "insurrectionist or revolutionary." BAGD, 473. However, since the priestly leaders regard Jesus as a false messianic claimant (26:63; 27:63-64), ληστές is best taken here to mean not an ordinary robber but a revolutionary. I also agree with Hengel, Davies, Allison, and others that λησται who are crucified in 27:38 are probably associated with "the revolutionaries." Hengel 1989,

Juel put the issue succinctly, asking,

(W)hether the force of the high priest's question is messianic in the proper sense, Son of God being understood as a synonym for Messiah, or is more "Christian," Messiah being defined by Son of God and the emphasis being on the Christian notion of Jesus' divine Sonship.⁴²

First, it is important to note that the immediate cause of the blasphemy charge is not Jesus' affirmation of the titles in the present narrative context. As Linton correctly observes, if that is the case, the high priest would have responded immediately to Jesus' affirmation of the title (Σὺ εἶπας; "You have said ").⁴³ However, the response of the high priest comes after Jesus' proclamation of his exaltation and return which is based on a combination of Ps 110:1 and Dan 7:13 (26:64).⁴⁴

Second, it is true that Jesus accepts the titles of the Son of God as well as the Messiah in a positive way. However, as the case shows that Jesus rebukes Peter after he receives his confession (16:16-28), that Jesus accepts the titles does not necessarily mean that his point of view of them is completely aligned with that of the high priest. It is worth noting that the Greek term *πλὴν* is put in front of Jesus' proclamation.

Catchpole, who reviewed Matthew's use of *πλὴν*, concludes that "*πλὴν* always introduces an expansion or a qualification of a preceding statement. It can sometimes express a contrast, but it does not do so with unvarying regularity."⁴⁵ Though we accept some continuity between the high priest's use of the term "Son of God" and that of

29; Davies and Allison 1997, 616. Cf. Wood 1956, 265-266.

⁴² Juel 1977, 78. Although Juel's remark is on Mark, it is also appropriate here in Matthew.

⁴³ Cf. 26:25; 27:43. Catchpole has argued that Σὺ εἶπας is meant to be taken as "affirmative in content, and reluctant or circumlocutory in formulation." Catchpole 1970, 213-216.

⁴⁴ Linton 1960, 259. Cf. Juel 1977, 99.

Jesus, and though *Matthew* may suggest the term “Son of God” to be understood in “the high sense” within the narrative as a whole, it seems misleading to bring in this view into that of the high priest without examining the respective perspectives on their own. Methodologically speaking, priority must be given to the study of the use of the term “Son of God” among the priestly leaders and other characters whose perspective is aligned with theirs.⁴⁶

The other text in which the Son of God is referred to by the priestly leaders is 27:42-43. There, the Son of God is clearly identified with “the king of Israel,” a title equivalent to “the king of the Jews” (27:11, 37). which is also identified by Pilate with the Messiah (27:17, 22).

27:40 may also be a relevant text where the Son of God is referred to by the bystanders whose perspective is aligned with that of the priestly leaders as the term ὁμοίως (alike) in 27:41 suggests. There the Son of God is explicitly linked with the temple-building theme. The combination between the Son of God and temple-building probably suggests a connection with a messianic interpretation of 2 Sam 7:13-14.⁴⁷ If this is the case, the Son of God is essentially another way of denoting the Messiah. This reasoning may further be supported in the trial scene. In *Matthew* the high priest is described in such a way as to link the temple theme with Jesus’ messianic claim more clearly than in *Mark* (26:60-63). The discrepancy of the witnesses in *Mark* 14:59 which

⁴⁵ Catchpole 1970, 223.

⁴⁶ Pace Davies and Allison 1997, 720.

⁴⁷ Cf. Betz 1968, 88-90. As we have seen in chapter 2, the messianic interpretation of 2 Sam 7:13-14 is clearly attested in 4Q174 even though the title “the Son of God” itself does not appear there. Cf. Ps 2:7; Zech 6:13, 15.

interrupts the flow from 14:58 to 14:61-62 disappears in Matthew.⁴⁸

Finally, immediately following the accusation of blasphemy by the high priest, Jesus is described as “Messiah”(26:68), a description which recurs in the following Roman trial by Pilate (27:17, 22; cf.27:11).

We may conclude therefore that the priestly leaders understand the Messiah and the Son of God synonymously. Then, it seems that the blasphemy charge is best understood to be caused not so much by the titles of the Messiah or the Son of God as by Jesus’ claim to sit on the heavenly throne with God (Ps 110:1) and the eschatological judgment (Dan 7:13) as we will argue in the next chapter.⁴⁹

In the light of the trial before Pilate, the charge against Jesus that the priestly leaders brought to the governor is most likely his *messianic claim* (27:11, 17, 22, 29). They know that such a claim implies resistance to the Roman rule, a serious charge to be executed by the Romans.

At the crucifixion, the chief priests, scribes and elders mocked Jesus in saying: “let him come down from the cross” (27:42). The theme of “coming down from the cross” also appears in the previous mocking of those who passed by: “If you are the Son of God, come down from the cross” (27:40). Here the theme of descent from the cross is

⁴⁸ Cf. 16:16-19. For a more detailed argument on this matter, Catchpole 1970, 223-224.

⁴⁹ Although 26:67-68 perhaps do not refer to the priestly leaders themselves, it is likely that the view of the Messiah presented there is associated with that of the priestly leaders. Here they expect the Messiah to *prophesy* (Προφήτευσον). Although that which provoked to prophesy is to guess who hit Jesus, the provocation is probably associated with Jesus’ alleged *prophecy* of temple destruction and rebuilding in 26:61. The provocation of Jesus to foresee might allude to Isa 11:3 where the coming king can see through things. The possible allusion is stronger in Mark where they blindfold him and provoke him to prophesy (14:65).

explicitly linked with the proof that Jesus is the Son of God. To the chief priests, the idea of the Messiah is incompatible with crucifixion. The Messiah is to be a *triumphant* and *mighty* figure, saving other people without losing his own life. So, the chief priests and their associates ridiculed Jesus, saying “he saved others; he *is not able to save* himself. This is the king of Israel”(26:42).⁵⁰ For them, the cross of the Messiah symbolizes *powerlessness* which is totally contrary to their messianic view.

Finally, their concept of the Messiah is firmly identified with Israel. Although the term “the king of Israel” appears in a ridicule context, it doubtless reflects their conviction that the Messiah is identified with Israel. The idea of the Messiah of Israel has already been expressed in the statement of the chief priests and their associates in the infancy narrative (2:5-6).

The priestly leaders’ view of the Messiah may be summarised as follows: (1) The priestly leaders are familiar with messianic expectations. (2) Some of their knowledge is based on the messianic interpretation of the Scripture. (3) The Messiah is to be born in Bethlehem by which he is linked to the Davidic theme. (4) He is identified with Israel and will rule over it. (5) The Messiah and the Son of God are synonymous. (6) The Messiah is understood to resist the Roman rule. (7) He is expected to build the temple. (8) He is to be a triumphant and mighty figure in such a way as to save other people without losing his own life. (9) The priestly leaders are conversant with popular messianic expectations but they find the crowds’ expectations problematic and regarded Jesus as a false messiah.

⁵⁰ Emphasis mine.

3. 7. *The Pharisees' View of the Messiah*

The Pharisees' view of the Messiah is found in several passages.⁵¹ Some of the Pharisees and scribes requested Jesus (12:38) to show a sign (σημεῖον). Verseput correctly observes that Τότε ἀπεκρίθησαν αὐτῷ shows that the demand for a sign takes place as the direct response to Jesus' previous words.⁵² The words themselves are response to the Pharisees' emphatic negation of the crowds' provisional understanding of Jesus as "the Son of David" (12:23-24).⁵³ Thus, it seems likely that the sign which the Pharisees demand is associated with the issue of Jesus' messianic identity, i.e. the Son of David.

According to Luz, a "sign" is usually something visible by which one can clearly identify something.⁵⁴ Given that what the Pharisees and scribes want is visual proof that Jesus is the Son of David, what kind of sign did they expect? Since Jesus has already performed miraculous deeds such as healing (12:9-14) and exorcism (12:22) in front of them, the expected sign is something other than simply another healing miracle.⁵⁵

In 16:1, the Pharisees along with the Sadducees again ask Jesus for "a sign from heaven." Although it is possible to take "from heaven" as a periphrasis for "from God"(cf. 21:25),⁵⁶ it is more likely to indicate "a cosmic sign" since Jesus uses the sky

⁵¹ For an overall picture of the Pharisees in Matthew, see Saldarini 1988, 163-173.

⁵² Verseput 1986, 255.

⁵³ Cousland 2001, 191.

⁵⁴ Luz 2001, 216.

⁵⁵ Harrington 1991, 188; Luz 2001, 216. Cf. Gerhardsson 1979, 12-15; Brown 1966, 525-532.

⁵⁶ Hagner 1995, 455.

motif in his following response (16:2-3).⁵⁷ Furthermore, although the issue of Jesus' messianic identity is not explicitly raised here, the narrator notes that the intention behind their request is to tempt Jesus (πειράζοντες). The reader may identify their request with Satan's temptation (4:1-11) where Jesus' messianic identity is paramount.⁵⁸ In view of the similar question in Matt 12:38, then, it might be said that the Pharisees expect Jesus to show a cosmic sign as proof of his messianic identity.⁵⁹

Another relevant text for our discussion is 22:15-17 where some Pharisees along with the Herodians attempt to trap Jesus by asking the question about taxation to Caesar. Most commentators take "the trap" to mean that they made Jesus face a dilemma in the sense that if Jesus says "Yes" to the payment of taxes to Caesar, he would lose support among Israel's nationalists, whereas if he says "No" to it, they would charge him with being a traitor to Rome.⁶⁰ However, such an interpretation fails to appreciate the significance of the remarkably lengthy question by Jesus' opponents. If they simply want to confront him with a dilemma, it is enough for them to pose him the question about the lawfulness of taxes to Caesar. However, they add a lengthy preamble: "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men" (22:16). It is likely that they put the

⁵⁷ This may find further support in the use of "sign" in 24:30 where it is used in an eschatological setting in reference to the cosmic events of the last times and of the parousia of the son of man (cf. 24:3, 24). Cf. Luz 2001, 348. For a different view of sign, see Linton who argues that a sign is "a verification of a prophetic word." Linton 1965, 128.

⁵⁸ Luz 1989, 184-185.

⁵⁹ It is also notable that, in 24:24, false messiahs as well as false prophets are associated with signs.

⁶⁰ Davies and Allison 1997, 212; Senior 1998, 247-248; Hagner 1995, 636; Harrington 1991, 311; Carter 2000, 438-439.

preamble in a complimentary fashion before him in order to *embolden* or *invite* him to say “No” to the question.⁶¹ By so doing, they are hoping to get public evidence to deliver him to Pilate for the treasonable charge. Moreover, the presence of the Herodians is carefully designed by the Pharisees. Given that the Herodians are supporters of Roman rule,⁶² it is likely that their presence reveals that the Pharisees’ primary intention is to accuse Jesus of political treachery in the presence of potentially hostile witnesses.

For our purposes, it seems that the trap of the Pharisees reveals some of their knowledge of the Messiah. Although the messianic theme is not explicit in this incident, the section on the conflicts in the temple between Jesus and the Jewish leaders (21:12-22:46)⁶³ is framed by the messianic theme (21:15; 22:42-45).⁶⁴ Furthermore, in the final controversy (22:42-45), a climactic one,⁶⁵ Jesus himself who can discern his opponents’ mind⁶⁶ brings the Pharisees the question about the identity of the Messiah. Furthermore, as we have seen, the charge against Jesus brought by the priestly leaders to Pilate is Jesus’ alleged claim to Messiahship (26:63; 27:11, 17, 22, 37, 42-43). Although

⁶¹ Cf. Hagner 1995, 635; Giblin 1971, 515.

⁶² For the Herodians, see Bruce 1984, 251; Senior 1998, 247-248; Harrington 1991, 309. For a different view, Davies and Allison 1997, 212.

⁶³ As Davies and Allison argue, it is certainly possible that 21:23-22:46 is closed off, through which Jesus has been asked question after question. Davies and Allison 1997, 249. However, the conflict between Jesus and the religious leaders has already occurred in 21:15-17 which drives the plot in such a way as to start a series of controversies between them (21:23). Thus, from the narrative point of view, there is good reason to make a narrative block of 21:12-22:46. Pace Senior 1998, 254.

⁶⁴ Although the Pharisees’ presence is not explicit in the first two conflicts (21:14-17; 23-27), their presence can be assumed there (21:45).

⁶⁵ 22:46 highlights Jesus’ decisive victory over his opponents.

the presence of the Pharisees is not noted in the trial and passion narrative, after the death of Jesus, it is the Pharisees who join the priestly leaders, concerned about the possible resurrection “vindication” of his messianic claim (27:62-64). Accordingly, there is good reason to suppose that the issue of Jesus’ messianic identity also matters to the Pharisees. It seems likely, then, that the Pharisees’ trap reveals part of their assumption about the Messiah: he is expected to be one who opposes Roman rule (here specifically Roman taxation) and delivers Israel from it. It is possible that the Pharisees did not hold this belief for themselves but used it to trap Jesus, knowing it was current among the people.⁶⁷

22:41-42 explicitly addressed the messianic issue. Jesus asks the Pharisees two questions. “What do you think of the Christ?” “Whose son is he?” The Pharisees respond to the latter question, identifying the Messiah as “David’s son.” As Jesus’ response based on Ps 110:1 suggests, they presumably assume the Messiah as a human Davidic descendant.

The Pharisees’ knowledge of the Messiah is now summarized as follows. (1) The Messiah is a human Davidic descendant. (2) He shows signs, possibly cosmic, to prove his messianic identity. (3) He opposes Roman rule of which Roman taxation is part, and delivers Israel from it.

3. 8. The Scribes’ View of the Messiah

Some of our preceding discussion has already described the view of the scribes of

⁶⁶ Cf. 9:4; 12:25; 22:18; 26:23.

⁶⁷ Interestingly, Luke 23:2 explicitly associates the issue of anti-paying taxes to Caesar with the

the Messiah since they often identify closely with the priestly leaders and the Pharisees.⁶⁸ The scribes, along with the chief priests, have knowledge of the Messiah, particularly of his birth place based on the messianic interpretation of the Scripture. According to it, the Messiah is supposed to be born in Bethlehem and will rule over Israel (2:4-6). However, they are suspicious of the identification of Jesus as the Messiah and wish to suppress the messianic movement revolving around Jesus among the crowds (21:15). The scribes, along with the Pharisees, also assume that the Messiah should perform a sign, possibly a cosmic sign, to prove his messianic identity (12:38). Furthermore, along with the chief priests and elders, the scribes find the idea of a crucified Messiah inconceivable (27:41).

We shall now examine 17:10 in which the disciples ask Jesus: why “the scribes say that Elijah must come first?” Whether there was an early Jewish tradition that Elijah precedes the Messiah is a controversial subject.⁶⁹ For our purposes, we will focus on whether or not Matthew attributes to the scribes this messianic expectation and, if so, what it is.⁷⁰

First, Allison and Fitzmyer both agree that Mal 3:23-24 (MT), which is connected

claim to Messiahship. Cf. Bruce 1984, 262-263.

⁶⁸ For an overall picture of the scribes in Matthew, see Saldarini 1988, 159-166.

⁶⁹ Faierstein 1981, 75-86; Allison 1984, 256-257; Fitzmyer 1985, 295-296; Marcus 1992, 110.

Faierstein and Fitzmyer deny not only the existence of early Jewish tradition on Elijah as the precursor of the Messiah but also Mark's ascription of messianic expectation to the scribes. On the other hand, Allison and Marcus take the messianic expectation of the scribes at least in Markan text (9:11).

⁷⁰ Although some of the discussions has been based on Mark 9:11 rather than Matt 17:10, we refer to them as good resource to sharpen our arguments.

with Mal 3:1, lies behind the scribal opinion that “Elijah must come *first*.”⁷¹ However, Fitzmyer insists that the Malachi passages do not announce the idea of Elijah as the precursor of the Messiah unless a priori assumptions are brought into them.⁷² In Matthew, however, there is a messianic interpretation of Mal 3:1 combined with Exod 23:20 in 11:10, which speaks of the idea of Elijah as the precursor of the Messiah.⁷³ Thus, given that Mal 3:1 and 3:23-4 are behind the opinion of the scribes in 17:10, it seems likely that “Elijah must come first” means that Elijah must come *before* the Messiah.

This may be further supported by the context of 17:10. In response to the question of the disciples, Jesus puts the two figures, Elijah and Son of Man, in chronological order (17:11-13). Although Fitzmyer insists that “there is not even a hint here about a Messiah, and ‘Son of Man’ is not a messianic title,”⁷⁴ it is not just “Son of Man” but the “Son of Man” *associated with suffering*, which naturally refers back to Jesus’ first passion prediction in 16:21 (cf. 16:27, 28). The prediction of the suffering and death of Jesus is described there as the divinely ordained destiny of *the Messiah* (16:16, 20).

It is precisely this notion of the Messiah, i.e. the suffering and death of the Messiah with which the disciples were struggling (16:22-23). As Heil correctly observes, the heart of “Jesus’ transfiguration scene” which follows 16:13-28⁷⁵ functions as “the pivotal mandatory epiphany”, i.e. God’s urgent command of the disciples to “listen to

⁷¹ Allison 1984, 257; Fitzmyer 1985, 295; See also Bauckham 2001, 442.

⁷² Fitzmyer 1985, 296.

⁷³ See 4.15.

⁷⁴ Fitzmyer 1985, 295.

⁷⁵ “After six days” connects the transfiguration scene with what the disciples have just heard in

him (Jesus)"(17:5). In other words, the disciples are commanded to listen to Jesus in such a way as to accept the notion of the suffering and death of the Messiah and to follow him on the way of the cross (16:21, 24-25).⁷⁶ Therefore, the context in which the scribal opinion is put is dominated by the theme of the Messiah. Then, it could be said that the disciples' question arises from their struggle with the notion of the suffering Messiah as well as from their view of Elijah and Moses. They try to discern what kind of Messiah Jesus is by referring to the notion of the Messiah that the scribes are supposed to have.⁷⁷

3. 9. The Sadducees' View of the Messiah

We know little about the Sadducees, especially their view of the Messiah, due to lack of evidence in Matthew. They are referred to on only three occasions (3:7; 16:1-12; 22:23-34)⁷⁸ although presumably some of the priestly leaders were Sadducees.⁷⁹ The directly relevant text for our purposes is 16:1-4. The Sadducees, along with the Pharisees, ask Jesus for "a sign from heaven." In the light of 12:38-39 whose context centers around the identity of Jesus as the Son of David (12:23), it seems likely that the Sadducees test Jesus as to whether he can show "a sign from heaven," i.e. a cosmic sign,

16:13-28. Heil 2000, 201-202.

⁷⁶ Heil 2000, 213-215.

⁷⁷ In my judgment, Marcus' view is partly right in saying that the difficulty with which the disciples in Mark 9:11 are struggling is "the appearance on the scene of Jesus the Messiah, whose messianic dignity (cf. 8:29) has just been confirmed by the transfiguration (9:2-8)." Marcus 1992, 110.

⁷⁸ For the Sadducees in Matthew, Saldarini 1988, 165-167 and 172-173.

⁷⁹ Schürer 1973, 213.

to prove his messianic identity.⁸⁰ Since 16:5-12 in which the Sadducees and the Pharisees are continuously referred to immediately follows this incident, the teaching of the Pharisees and Sadducees to which Jesus refers may reflect the idea that the Messiah is expected to demonstrate “a sign from heaven” (cf. 24:24, 30).

3. 10. The Elders' View of the Messiah

The elders, who are the lay nobility, appear only in the Jerusalem scenes. They were also members of the Sanhedrin (26:57, 59),⁸¹ who, along with the chief priests, have a major political involvement in pursuing the death of Jesus as a false messiah.⁸² Since the elders always appear in a manner that identifies them with other Jewish leaders,⁸³ we have little evidence to discuss their discrete view of the Messiah. Along with the chief priests, they seek to discern whether Jesus is authorized by God or not, on the assumption that the Messiah is God's authorized agent (21:23). Along with the chief priests, they send the *armed* crowds to arrest Jesus (26:47). Furthermore, in the Sanhedrin, they condemn Jesus as a blasphemer (26:57-68) and deliver him to Pilate as a messianic-claimant, which means a political traitor against Rome (27:1-2, 11, 17, 22, 37). Moreover, at the cross, the elders along with the chief priests and scribes (a combination suggesting the complete Jewish leadership) taunt him on the assumption that the Messiah will save Israel without losing his own life (27:42-43).

⁸⁰ See 3.7.

⁸¹ Saldarini 1988, 162. For more general background of the elders, see Jeremias 1969, 222-232; Schürer 1973, 212-213.

⁸² Saldarini 1988, 161.

⁸³ With the chief priests, 16:21, 21:23; 26:3, 47; 27:1, 3, 12, 20, 41; 28:11. With the scribes, 16:21;

3. 11. Magi's View of the Messiah

When the magi found the star of “the king of the Jews”⁸⁴ in the east, they traveled to *Jerusalem* to discover his birth place (2:2). They may associate the Messiah with the city of Jerusalem. Further, as the term “the king of the Jews” suggests, the Messiah is expected to rule over Israel. However, the fact that they (most likely gentiles) came to Jerusalem to give homage to “the king of the Jews” suggests that they acknowledge the Messiah’s *universal* significance.⁸⁵ Additionally, the fact that they discerned the birth of the Messiah by the rising of “his star” may also suggest that they may think that there is some connection between the Messiah and a (cosmic) sign.⁸⁶ Finally, the gifts that the magi brought for the Messiah, i.e. gold, frankincense, and myrrh, as well as their gestures of prostration and paying homage imply that the Messiah is a mighty and majestic figure.

26:57; 27:41.

⁸⁴ In the Matthean Passion narrative, the title “king of the Jews” is used consistently by the Gentiles (27:11, 29, 37), “the king of Israel” by Jews (27:42). Since a *gentile* governor, Pilate, uses “the king of the Jews” and “the Messiah” interchangeably (27:11, 17, 22), in the narrative world of Matthew we may count “the king of the Jews” as another way of saying the Messiah by the Gentiles.

⁸⁵ We will discuss this issue in due course. There is also some discussion concerning προσκυνέω here which can signify a range of meanings from worship to divinity to giving homage to royalty. The magi explicitly state that they came to worship “the king of the Jews” so that it should be taken as the homage to the king. However, the reader should know that the act of προσκυνέω is more than simply giving the homage since the reader knows that Jesus is God’s Son in whom God is present (1:18-23). Pace Brown 1993, 174.

⁸⁶ The connection between this scene and Num 24:17 will be discussed in 4.3.

3.12. Pilate's View of the Messiah

Pilate clearly identifies the Messiah as “the King of the Jews” (27: 11, 17, 22). Bond makes a distinction between “the Christ” and “the king of the Jews”; the former is a *religiously* loaded title while the latter is a *politically* loaded title. Then, Matthew’s use of the “Christ” in the Roman trial suggests that what is at stake is “the religious significance of Jesus.”⁸⁷ However, such a sharp distinction seems misleading around the time of Jesus and within the narrative world of Matthew (esp. chaps 1-2).⁸⁸ The observation of Davies and Allison seems to be correct in that the Gentiles use “king” and “Jews” instead of “Christ” and “Israel.”⁸⁹

It is also important to note that Jesus was not just killed but was executed in the form of crucifixion. Hengel demonstrates that, around the time of Jesus, crucifixion was used as the punishment for serious crimes against the state and for high treason as well as for dangerous and violent crimes.⁹⁰ The fact that the criminal charge put against Jesus on the cross is “the King of the Jews” (27:37; cf. John 19:22) suggests that Jesus was crucified as “a leader of resistance” to Rome.⁹¹ Thus, it could be said that Pilate

⁸⁷ Bond 1998, 128.

⁸⁸ Carter 2001, 162.

⁸⁹ Davies and Allison 1997, 581. Although Pilate uses the title “Christ” for Jesus, he does so in such a way as to refer to him as “Jesus who is called Christ” (27:17, 22; cf. 1:16, 17). Presumably Pilate’s use of Christ reflects not so much his own preferences as his consciousness that the issue of Jesus’ messiahship is at stake among the Jews he is now questioning (26:63).

⁹⁰ Hengel 1977, 46-50. In Roman times, it was also used as the typical punishment for slaves. Hengel 1977, 51-63.

⁹¹ Sherwin-White 1963, 24; Davies and Allison 1997, 581. Carter also notes; “This title ‘king’ was, after all, also the title used for Rome’s rulers and emperors. And Josephus evidences the seriousness with which Rome responds to others who exhibited royal pretensions in claiming a title not granted

assumes that this “Messiah” is a kingly figure who might revolt against Rome so agreed to his execution for treason even though Pilate personally did not find in Jesus evidence worthy of the charge (27:18, 23-24; cf. 27:19).

3.13. *The Roman Soldiers’ View of the Messiah*

The mocker of Jesus by the Roman soldiers is much more extended than normally noted by commentators.⁹² Davies and Allison indicate that 27:27-31 can be analyzed as a chiasmus:

A Jesus taken to the praetorium (27)

B Jesus stripped and clothed (28)

C a crown on the head, a reed in the hand (29a)

D kneeling and mocking: “Hail, King of the Jews!” (29b)

C’ a reed strikes Jesus’ head (30)

B’ Jesus stripped and clothed (31a)

A’ Jesus led away to crucifixion (31b)⁹³

If this is the case, the structural center of the scene is probably v.29b: “And keeling before him they mocked him, saying, ‘Hail, King of the Jews’.”⁹⁴ From this literary structure, mockery and physical abuse are clearly distinguished on the boundary of the structural center (v.29).⁹⁵

What is the point of the soldiers’ mockery in the first half of the scene? The

or sanctioned by Rome.” Carter 2001, 161.

⁹² E.g. Davies and Allison 1997, 597-606; Hagner 1995, 830-831; Harrington 1991, 393-398.

⁹³ Davies and Allison 1997, 597.

⁹⁴ Davies and Allison 1997, 597; Hagner 1995, 830.

⁹⁵ Cf. Mark 15:16-20. Schweizer 1975, 511; Davies and Allison 1997, 598; Senior 1998, 326.

actions of the Roman soldiers such as putting a crown of thorns on Jesus' head and a reed in his right hand as well as kneeling before him and saying to Jesus "King of the Jews"⁹⁶ are mockery of Jesus' alleged kingship.⁹⁷

There is, however, another level of the mockery which commentators have not always appreciated. The Roman soldiers pretend that Jesus is not a merely Jewish king ruling over Israel but also *the warrior king ruling over Rome*.

The context of the mockery supports this. Jesus was taken to the praetorium, the official residence of the Roman governor.⁹⁸ As far as the development of the plot to execute Jesus is concerned, it is unnecessary for them to take him there. The setting has a symbolic significance for the mockery. The "whole" battalion was gathered "before"⁹⁹ Jesus, but was surely unnecessary to gather the "whole" battalion if they simply intended to execute him.¹⁰⁰ The "whole" battalion is gathered before Jesus as a *symbolic* action. Furthermore, he is clothed in "a scarlet robe," customarily worn by Roman soldiers and even the emperor.¹⁰¹ It is in this context that Jesus is, climactically, acclaimed by the Roman soldiers kneeling down before him, "Hail, King of the Jews"

⁹⁶ This title is presumably picked up from 27:11. Carter 2000, 530

⁹⁷ Blomberg 1992, 414.

⁹⁸ Harrington 1991, 394; Senior 1998, 326.

⁹⁹ Davies and Allison as well as Brown take ἐπὶ in v.27 to mean "against" by which Matthew highlights the hostility of the Roman soldiers toward Jesus. Davies and Allison 1997, 601; Brown 1994, 862 and 865. However, given our analysis of the literary structure, the first half of the scene is building up the ironical elements toward the climax of v.29 and the hostility becomes more explicit in the latter half of the scene. Thus, it seems better to take ἐπὶ as "before" or "to" rather than "against." Cf. BAGD, 288.

¹⁰⁰ A battalion usually consists of 600 soldiers. Hagner 1995, 830; Brown 1994, 864-865.

¹⁰¹ Brown 1994, 866; Harrington 1991, 394.

with unmistakably echoes of “Hail, Caesar”¹⁰²

The mockery of this total picture reveals the assumption that the king of the Jews is expected to become the military ruler of Rome and therefore of the known world.¹⁰³ The soldiers mock because, presumably, they know a Jewish Messiah who is expected to become a warrior king ruling over Rome. If this is the case, they ridicule not only Jesus for his alleged kingship but also the Jews for their pretentious messianic expectation.¹⁰⁴

3.14. Summary and Reflections

3.14.1. Summary

Before summarising the messianic views of Matthew’s characters, it is important to note that our analysis identifies the idea of the Messiah *with which the characters may be associated or familiar*. While some of them may hold such views for themselves, others may know these ideas and take advantage of them without believing them personally. What follows is the summary of our findings.

(1)The Messiah is viewed to be the Messiah of Israel. He is called “the king of Israel,” by the chief priests, the scribes, and the elders (27:41-42), “the king of the Jews” by the magi, Pilate, the Roman soldiers (2:2; 27:11, 29, 37), “Son of David” by the crowds (9:27; 12:23; 15:22; 20:30-31; 21:9, 15). King Herod feared that his throne to

¹⁰² Harrington 1991, 395; Keener 1999, 675.

¹⁰³ Cf. Brown 1994, 868.

¹⁰⁴ Pace Keener 1999, 674-675. 27:54 is a text speaking of the confession of the Roman soldiers of Jesus as the Son of God. However, since this confession was triggered by the miraculous events, it is difficult to discern how the confession and the surrounding events are linked with their view of the

rule over Israel would be challenged by the new-born Messiah (2:3). John the Baptist also sees the connection between the Messiah and Israel, though his view of the Messiah rather highlights the God's eschatological judgment that may fall upon Israel unless they bear fruits worthy of repentance (3:7-10).

(2) The Messiah is viewed as one who will establish his rule. The disciples expect the Messiah to enthrone himself and establish his kingdom (20:21). John the Baptist expects the Messiah to bring judgement (3:10-12). The chief priests, scribes, elders, Pilate, and the Roman soldiers as well as the magi describe him as king (2:2; 27:11, 29, 37, 41-42).

(3) The Messiah is viewed to be a powerful or triumphant figure. John the Baptist regards him as the one far mightier than he (3:11). The gifts that the magi brought to the Messiah and their submissive gestures imply his majestic status (2:11). The Roman soldiers also show gestures implying the mighty status of the Messiah although in a derogatory manner (27:29). Thus, the idea of a suffering and dying Messiah is totally alien to the messianic views of the disciples, chief priests, scribes, and elders (16:22; 27:41-43).

(4) The Messiah is viewed as resistant to the Roman rule. That is why Jesus was crucified as "the king of the Jews" by the Romans (Pilate, the Roman soldiers; 27:29, 37). The chief priests, elders, and Pharisees also know of this view and use it in order to have Jesus executed (22:15-17; 27:1-2, 11, 17, 22).

(5) The Messiah is expected to show signs which may authenticate his messianic identity. The Pharisees, scribes, and Sadducees ask Jesus to show, possibly cosmic,

Messiah.

signs (12:38; 16:1). The disciples also ask Jesus about the sign of his coming (24:3). The magi might also have seen the rising of "his star" as the sign of the Messiah (2:2).

(6) The Messiah is a Davidic descendant. The chief priests and scribes know that the Messiah would be born in Bethlehem and rule over Israel, a conviction based on Mic 5:1 with 2 Sam 5:2 (2:6). This suggests that the Messiah is viewed as Davidic. Jesus the Messiah is also called "Son of David" by the crowds (9:27; 12:23; 15:22; 20:30-31; 21:9, 15). Furthermore, when Jesus asked the Pharisees whose son the Messiah is, they answered: "David's son" (22:42)

(7) The Messiah is viewed to use force. The fact that the crowds sent by the chief priests and elders to arrest Jesus were armed with swords and clubs may suggest that the Jewish leaders think that the Messiah may use force against those who oppose him (26:47; cf. 27:55). One of the disciples accompanying Jesus was also armed and actually used his sword. This may suggest that the use of force is not incompatible with the disciples' view of the Messiah (26:51; cf. 26:52-53). The Roman soldiers put a scarlet robe on Jesus acclaiming him "Hail, the King of the Jews." This may suggest that they also know the Jewish Messiah to be expected as a *warrior king* (27:27-29).

(8) The Messiah is linked with Jerusalem. The magi came to Jerusalem to discover the birthplace of the Messiah (2:1-2). The disciples seem to have expected the enthronement of the Messiah in Jerusalem (20:17-18, 21). The crowds were particularly excited when Jesus enters into Jerusalem (21: 8-11).

(9) The Messiah is in some way associated with the temple. The high priest seems to combine the charge against Jesus to build the temple with his messianic claim (27:61-63). This connection is also seen in the saying of the passerby whose perspective

is aligned with that of the Jewish leaders (27:40). The fact that children keep shouting “Hosanna to the Son of David” during or after Jesus’ action within the temple may also suggest that there is an expectation that the Messiah will do something in connection with the temple (21:12-15).

(10) The Messiah is believed to have universal significance. The magi, who are probably gentiles, gave homage to the Messiah (2:1-12). The Roman soldiers also possibly know that there is the expectation that the Messiah will rule over the world, which is taken to mean, in this case, to rule over Rome (27:27-29).

(11) The Messiah is expected to come after Elijah. The scribes regarded Elijah as the precursor of the Messiah (17: 10; cf. 11:10). The fact that this view is referred to by the disciples suggests that “the precedence of Elijah” was also known to them.

(12) The Messiah is viewed to perform miracles, particularly healing. The crowds connect Jesus’ healing activity with his messianic identity (9:27-30; 12:22-23; 15:21-28; 20:29-34; 21:14-17).

3.14.2. Some Observations and Reflections (Table 2)

(1) The view of the Messiah most commonly held across character groups is that of a mighty kingly figure to rule over Israel (the disciples, John the Baptist, the priestly leaders, the scribes, the elders, the magi, Pilate, and the Roman soldiers).

(2) The view of the Messiah who may use force is also widely attested among the character groups (the disciples, the crowds, the priests, the elders, the Roman soldiers). The view of the Messiah who show signs is similarly attested among the character groups (the disciples, the Pharisees, the scribes, the Sadducees, the magi), though the

connection between the Messiah and the healing miracles is made only by the crowds.

(3) The view that the Messiah will resist Roman rule is attested or implied only among the character groups opposing the Messiah (the priestly leaders, the Pharisees, the elders, Pilate, and the Roman soldiers). This view was utilized by the Jewish leaders in order to put Jesus into death.

(4) Some views of the Messiah seem to be known among the Jewish characters: the Davidic Messiah, the connection between the Messiah and Jerusalem / the temple as well as Elijah as his precursor (the disciples, the crowds, the Pharisees, the priestly leaders, the scribes).¹⁰⁵

(5) The universal significance of the Messiah, on the other hand, is a view implied by Gentiles characters rather than Jewish characters (the magi and the Roman soldiers), though it is possible that this view might have been assumed among the Jewish characters.

On the basis of these observations, the following reflections are worth noting. While we have seen the royal messianic expectations as the early Jewish literature suggests in chapter 2, we have also found some of them within Matthew's narrative. The most prominent is that the expectation of the triumphant (and militant) messiah of Israel as in the Jewish literature is found clearly in the view of the Roman soldiers, but also in that of the disciples and the Jewish leaders. This view is most commonly shared across the characters groups. Thus, we may say with reasonable confidence that the implied reader is expected to be familiar with that kind of the messianic expectation.

¹⁰⁵ A possible exception is the magi who might connect the Messiah with Jerusalem.

Table 2 Motifs / Themes Linked With the Messiah by Characters

	Disci- ples	John	Cro- wds	He- rod	Prie- sts	Pha- risees	Seri- bes	Sadd- ucees	El- ders	Magi	Pi- late	Sol- diers
Isra- el		+	+	+	+		+		+	+	+	+
Ru- ling	+	+		+	+		+		+	+	+	+
Migh- -ty	+	+			+		+		+	+		+
For- ce	+		+		+				+			+
Anti- Rome					+	+			+		+	+
Sign	+					+	+	+		+		
Davi- dic			+		+	+	+					
Jeru- salem	+		+							+		
Tem- ple			+		+							
Wor- ld										+		+
Eli- jah	+						+					
Hea- ling			+									

Chapter 4 Matthew's Messianic Interpretation of the Old Testament

In this chapter, we will examine Matthew's messianic interpretation of the Old Testament. From the narrative point of view, Matthew uses it, whether citations or allusions, in order to guide the reader to understand who Jesus the Messiah is in a way that Matthew understands. While Matthew's use of the OT has often been studied, there has been tendency to focus almost exclusively on so-called "formula quotation."¹ Though it is admittedly difficult to examine allusions,² we will attempt to study not only citations from but also allusions to the OT in order to understand Matthew's narrative presentation of Jesus the Messiah more fully, without claiming that our study is exhaustive of Matthew's messianic use of it.

4.1. The History of Israel // Matt 1:2-17

In the ancient world, the opening of a writing was critically important. Leeds who studied the prologue-form in ancient literatures concludes that "(h)istory, epideictic oratory, philosophical dialogue, political treatise or whatever, your first sentence had to announce what you were writing."³ In ancient literary convention, the prologue is expected to make immediately plain the particular genre and general theme of the writing.⁴

¹ Senior 1997, 103-104; Stanton 1992, 346. This tendency still continues. Beaton, in his most recent book on the use of the OT in Matthew, has focused exclusively on "Formula quotations" though his treatment of the subject is useful. Beaton 2002.

² Senior 1997, 110.

³ Earl, 856.

⁴ Earl, 848. He suggests there were "good practical reasons why rigid rules were observed as to the form of opening sentences in written works. The technique of ancient book production, the physical

Matthew has chosen to begin with three titles as well as a proper name (Jesus, the Messiah, the Son of David, and the Son of Abraham) followed by a genealogical list which traces the lineage of the Messiah (1:1-17).⁵ In the light of ancient literary conventions, they provide the reader with fundamental perspectives and expectations to understand the story of Jesus the Messiah to be unfolded.⁶

Although the juxtaposition of the three titles shows the connection among them, their respective content is assumed rather than defined. The subsequent genealogy (1:2-17) locates them in the history of Israel to provide clearer perspectives for understanding the identity of the Messiah. The structure of the genealogy is clear.

1. Abraham --- David (1:2-6)
2. David --- the exile to the Babylon (1:6-11)
3. The exile to the Babylon --- the Messiah (1:12-16)

To begin with, the genealogy highlights the Messiah as the descendant of Abraham. Unlike Luke's genealogy which ends with Adam, Matthew's genealogy begins with Abraham (1:2) and gives him a privileged place within it. He is regarded as the father of Israel (3:9) so that the Messiah as the Son of Abraham is probably portrayed as an ideal Israelite (cf. Gen 12:2-3; 17:4-5).

Abraham was also promised that his offspring would be a blessing to all nations

nature of the volumen did not allow the reader easily to scan the body of the work to ascertain its subject. The first sentence and first paragraph performed much of the function of the title page and list of contents in a modern codex." Earl, 856.

⁵ The function of the superscription (1:1) has been much debated, whether it refers to the whole Gospel, only to the genealogy, to the birth narrative, or to the first part of the Gospel (1:1-4:16). See Luz 1989, 103-105; Kingsbury 1975, 9-11; Davies and Allison 1988, 149-160.

⁶ Charette 1992, 64-65; Gniska 1988, 1:6. Cf. Hooker 1997.

(Gen 22:18; cf. Gen 12:3; 18:18). The universal character of Abraham may be implied by the genealogy's reference to the Gentile women, Tamar, Rahab, Ruth, and "the wife of Uriah."⁷ It is frequently observed that the inclusion of the Gentile women in the Messiah's genealogy may presage the inclusion of the Gentiles in the salvation brought by Jesus the Messiah (2:1-12; 8:5-13; 15:21-28; 21:43; 24:14; 25:31-46; 26:13; 27:54; 28:18-20).⁸

Second, David occupies an important place within the genealogy of the Messiah (1:17). When he is introduced, he is described as "King David" (1:6), drawing the reader's attention to his *kingship*. The reader reasonably anticipates the Messiah as a new Davidic ruler fulfilling the promise given to David about his kingdom (2 Sam 7:12-16; cf. Ps 89:20-37).

Third, however, the genealogy also conveys an implicit criticism of Davidic kings. The second part of the genealogy (1:6-11) begins with King David followed by "the wife of Uriah" which recalls the king's sins.⁹ It concludes with "the deportation to Babylon," also highlighted in this genealogy (1:12, 17). In the OT, the exile is not so much a mere historical accident as a theological event: God's judgment on Israel for their sins (e.g. 2 Chr 36:15-21).¹⁰ The fact that the second part of the genealogy is framed in this way suggests Matthew's criticism of the Davidic kings. As the representatives of Israel, they failed to obey God, though there were some good kings.

⁷ For detailed arguments of the four women, regarded as Gentile at that time, see Bauckham 2002b, chapter 2; Luz 1989, 109-110. Cf. Brown 1993, 71-74; Davies and Allison 1988, 170-172.

⁸ Charette 1992, 66; Schweizer 1975, 25. The greatly debated relation between the Jews and the Gentiles will be discussed in due course.

⁹ Heil 1991, 541-542.

This critical perspective offers an important background because it suggests to the reader that although the Messiah is a descendant of King David, he is not merely one of the former Davidic kings. He is *the* new (ideal) Davidic king.

Fourth, the third part of the genealogy is framed by “the deportation (μετοικεσία) to Babylon” and the birth of the Messiah. The μετοικεσία at 1:12, a NT *hapax legomenon*, suggests motion rather than state, that is, “removal to another place,”¹¹ meaning “after the beginning of the exile, not to the time after it was over.”¹² This suggests that the exile of Israel in some sense still *continues* within Matthew’s narrative.¹³ Given that the exile to Babylon is the lowest point of Israel’s history, and that the birth of the Messiah is the climax of that history, this framework may suggest that the Messiah is the one who will bring the exile of Israel to an end and restore her fortune.¹⁴

Finally, it is notable that Israel’s history is divided into the triple fourteen generations. In discussion of the number “fourteen,” it has been noted that “fourteen” is a play on numbers called gematria suggesting David.¹⁵ Moreover, the number represents a doubled seven (7x2) indicating a fullness or completeness brought about by

¹⁰ Davies and Allison 1989, 179.

¹¹ BAGD, 514.

¹² Hagner 1993, 11.

¹³ Verseput 1995, 104; Evans 1997, 299-328.

¹⁴ Evans rightly emphasizes that μετοικεσία “appears twice in Matt 1:11-12 + 17 as a pivotal point in the ‘messianic’ genealogy. Fourteen generations lead up to the Babylonian exile, fourteen follow it leading up to the birth of the Messiah. The Matthean genealogy may have been intended to suggest that the exile did not really come to an end until the appearance of Jesus, the Davidic Messiah.” Evans 1997, 326. Also, Charette 1992, 65-66; Davies and Allison 1988, 180.

God. The reference to three periods may also represent fullness.¹⁶ It is also implied that the birth of the Messiah marks the beginning of the seventh period of 7.¹⁷ Taken together, these numbers suggest that God has carefully brought Israel's history to its fullness or completeness by bringing in the Messiah.

In short, the genealogy of the Messiah functions as a summary of the Old Testament story of God's people, Israel, putting the story of Jesus the Messiah at its climax. It begins with Abraham, "the father of Israel," whose descendant would be a blessing to all nations. Then, it comes to King David to establish the kingdom of Israel, but then to the exile to Babylon as the lowest point of Israel's history. It comes to an end at the point where Jesus called the Messiah is introduced. It is he towards whom the genealogy proceeds, and who is the climax of Israel's history in such a way as to fulfill the promises given to Abraham and David and to bring Israel's exile to an end and restore her fortune. The placement of the genealogy as well as the titles of Jesus at the beginning of the Gospel suggests that these are *the fundamental perspectives and expectations* with which the reader begins reading the story of Jesus the Messiah to be unfolded.

4.2. Isa 7:14 / Isa 8:8 // Matt 1:23

Matthew introduces into the story of Jesus' birth the first fulfillment formula followed by the citation of Isa 7:14 combined with Isa 8:8 (1:22-23). This particular

¹⁵ In Hebrew, the letters of the name David have a value of 4+6+4=14. Jeremias 1975, 292.

¹⁶ Bauer 1996, 150-151.

¹⁷ I owe this point to Bauckham. Cf. Bauckham 1993, 29-37.

citation is of great importance for the understanding of Matthew's Christology.¹⁸ Since there is no doubt that Isa 7:14 is used messianically, our primary interest is to find out the function of the citation in Matthew's overall narrative.

Before any detailed exegetical discussion, a preliminary observation concerns 1:22-23. As Wallace argues, the fulfilment formula shows that although the word is spoken through the prophet, the ultimate agent of the passive verb is God: "All this took place in order to fulfil what had been spoken by the Lord through the prophet"(1:22). The prophecy is ultimately from God and its fulfillment means the realization of divine will.¹⁹

The citation functions as a validation of Mary's virginal conception as the divine will. Literary parallelism between 1:21 and 1:23 makes it clear.

1:21

τέξεται δὲ υἱόν,
(A)
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·
(B) (C)
αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
(D)

1:23

τέξεται υἱόν,
(A')
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,
(B') (C')
ὃ ἐστὶν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.
(D')

The clear parallel between (A)- (C) and (A')-(C') makes the point that *the birth of Jesus*

¹⁸ Cf. Kingsbury 1988, 52-53, 96. Cf. Kupp 1996.

¹⁹ Wallace 1996, 434.

through Mary is the fulfillment of the *divine will*. Furthermore, although the word $\eta\epsilon\lambda\epsilon\gamma\mu\epsilon\eta$ in the original context of Isaiah does not need to be “virgin,” following LXX, Matthew uses $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ for it, the Greek word which more likely connotes “virgin.”²⁰ Moreover, because, before reading up Isaiah’s citation, Matthew’s reader already knows that Mary is a pregnant virgin (1:18, cf. 1:20-21), the reader will be led to understand $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ as “virgin” rather than “young woman.” Matthew’s narrative context, in which the citation is embedded, has some effect on the reader’s reading of the cited text itself. Given that the meaning of the citation is also defined by its embedded narrative context, the citation of Isa 7:14 functions in such a way as to show to the reader the virginal conception of Jesus by Mary as the divine will.

Another function of the citation is to highlight the Davidic theme of the Messiah. In the original context of Isaiah, the oracle of Isa 7:14 speaks of the birth of a child as a sign for God to deliver Judah from its enemies. Since this promise is given to “the house of David” (Isa 7: 13), it likely refers to the birth of a Davidic prince or at least to the linkage with the fate of the Davidic dynasty. Thus, the fulfillment of the promise naturally highlights the Davidic theme of the Messiah, a key theme throughout chapter 1.²¹

Third, the citation introduces an important theological theme into Matthew’s narrative, the divine presence among his people. Its significance is made clear by adding

²⁰ Brown 1993, 148.

²¹ It is also worth noting the adoption of Jesus into the Davidic lineage by Joseph who is also called by the angel “Son of David” (1:20, 25). Cf. Stendahl 1991, 60-61.

the transliteration, Emmanuel, “God with us.”²² The theme of divine presence is particularly important because the exile of Israel is theologically associated with the absence of or “remoteness from” the divine presence so that the restoration of Israel should be linked with the return of the divine presence among Israel.²³ Thus, the mission of the Messiah, given through the name Emmanuel, can be said to restore God’s presence among his people. In short, what the citation suggests is probably that it is through Jesus the Messiah that the expectations of YHWH’s return to Israel and of the restoration of his presence among them are to be fulfilled.

Finally, the citation may make subtly the high Christological case that Jesus is identified as God. Beaton indicates that “the grammatical and syntactical relationships in the redacted text-form creates a distinct meaning and rhetorical force that ought to be considered within the thrust of the narrative.”²⁴ This is certainly the case with Matthew’s use of Isa 7: 14 in the context of the birth story. When we compare Isa 7:14 (MT and LXX) with the text cited in Matthew 1:23, we notice two differences between the former and the latter.

Isa 7:14 (MT)

הָיָה הַעֲלָמָה הָרָה
 יִלְדֶת בֵּן
 וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל:
 (A)

Isa 7:14 (LXX)

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει
 καὶ τέξεται υἱόν
 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουήλ

²² Cf. Davies and Allison 1988, 152.

²³ Talmon 2001, 110.

²⁴ Beaton 2002, 34.

(B)

Matt 1:23

Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει

καὶ τέξεται υἱόν,

καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,

(C) ὃ ἐστὶν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ θεός.

First, there are the changes of the person and number of the subject of the verb καλέω.

In MT the verb consists of the third person singular (A), in LXX of the second person singular (B)²⁵ while in Matthew the verb consists of third person *plural* (C). Second, the citation in Matt 1:23 consists not only of Isaiah 7:14 (LXX) but also of the transliteration of Emmanuel which is probably from Isa 8:8 (cf. 8:10).²⁶ Although commentators notice these two variations respectively, what has been insufficiently appreciated is the literary meaning that the combination of the two alterations may create within Matthew's narrative context.

What I propose here is this. When the use of the third person *plural* καλέσουσιν is combined with the translation "God with us (*plural*)," because of the congruence of the number (*plural*), the combination can lead the reader to identify "us" (A') of "God with us" with "they" (A) of "they shall call."

They (A) shall call his (B) name Emmanuel

which is transliterated into "with us (A') God (B')."

If this is the case, it will also naturally lead the reader to identify "him" (B) with God (B'), that is, to identify Jesus as God. Then, who is "they" who call the child

²⁵ There are some variant readings in LXX traditions. However, we do not find the variant readings of καλέσουσιν in the extant LXX traditions. Gundry 1967, 89-91; Stendahl 1991, 97-99.

Emmanuel? It is possible that the Matthean narrative context provides the answer. It is “his people” whom Jesus shall save from their sins (1:21).²⁷ Then, “his people” will identify Jesus as God who is with them.

This reading of 1:23 is, in fact, supported by 28:20 which commentators see as part of the inclusio with 1:23. Jesus who is the subject of “I am with you until the end of the world”(28:20) is portrayed as divine there. The “Trinitarian” baptismal formula suggests the divine status of Jesus. Jesus the Messiah has been consistently portrayed as the Son in relation with the Father throughout the Gospel (2:15; 3:17; 11:27, 17:5; 21:37). Jesus also repeatedly calls God “my father” (7:21; 10:32-33; 12:50; 15:13; 16:17; 18:10, 19, 35; 20:23; 25:34; 26:29, 42, 53). In this baptismal formula, the Son is put in parallel with the Father and the Holy Spirit both of who are undeniably divine. Thus, the Son by which Jesus has been identified is now revealed in a divine sense.

Furthermore, “all authority in heaven and on earth” which Jesus the Messiah was given indicates his cosmic rule which, in first century Judaism, was attributed to the unique character of YHWH.²⁸ Indeed, in Matthew, “Father” is portrayed as “the Lord of heaven and earth” (11:25). Jesus the Messiah is included in the unique divine identity in 28:18 in that he participates in the rule of YHWH over the cosmos. Then, if Jesus is portrayed as divine in 28:18-20, it is likely that the subject of 1:23, the other part of the inclusio, is also best understood as the divine Jesus.²⁹ Thus, what Matthew tries to

²⁶ Brown 1993, 152-153.

²⁷ Kupp 1996, 165; Brown 1993, 152; Davies and Allison 1988, 213-214.

²⁸ Bauckham 1998a, 9-13.

²⁹ One might argue that Jesus is included in the divine after his resurrection. However, Jesus is already given all things in 11:27 by Father, the Lord of heaven and earth. Moreover, this Emmanuel

communicate to the reader by means of the *inclusio* is that it is the divine Jesus who is with his people. It is not only that Jesus the Messiah will bring in YHWH's presence among his people, but also that he himself is identified as YHWH.

4.3. Num 24:17 // Matt 2:1-12

As we have already seen, Num 24:17 was interpreted messianically in the Jewish tradition around the time of Jesus. We would argue that Num 24:17 is alluded to in 2:1-12 where the star leads the magi to Jesus the Messiah.

Num 24:17 (MT)

דָּרַךְ כּוֹכַב מִיַּעֲקֹב וְקָם שֹׁכֵט מִיִּשְׂרָאֵל

Num 24:17 (LXX)

ἀνατελεῖ ἄστρον ἐξ Ἰακωβ καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραὴλ

Matt 2:2

Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων,
εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ

The “star” in the singular form appears only in Num 24:17 and Amos 5:26 in the OT.³⁰ There is clear verbal correspondence between ἀνατέλλειν in Num 24:17(LXX) and ἀνατολή in Matt 2:2. The *combination* of the two points likely suggests the

theme has been suggested not only after Jesus' resurrection, but also before his resurrection, and in which Jesus is the subject of Emmanuel (18:20; cf. 25:40,45; 26). Thus, Matthew communicates to the reader that Jesus is, from the beginning of the narrative, the exalted Lord who is divine even though some part of the identity of Jesus is *revealed successively in the story*. Luz 1989, 121-123; Gerhardsson 1999, 16. For the further discussion of the divinity of Jesus, see Davis and Allison 1988, 217-218; Nolland 1996, 9-10; Gundry 1982, 24-25. Brown 1993, 150.

³⁰ Gundry 1967, 128.

connection between the two texts.³¹ The connection is further supported by the surrounding narrative context. When king Herod heard what the magi said, he traced some connection between the rising star and the birth of the king of the Jews (2:4, 7).

A main objection to the allusion to Num 24:17 is, however, that the star is not identified with the Messiah.³² Having accepted that in Num 24:17 the star is the king while for the magi the star was the sign of the king, Brown suggests that “such a shift of imagery is quite intelligible once the king has been born.”³³ Moreover, it is important that the magi speak not just of “a star” but of “his star” (αὐτοῦ τὸν ἄστέρα) which suggests an identification between the star and the king of the Jews.³⁴ Thus, it is likely that Num 24:17 is alluded to in our text and, by this allusion, Matthew suggests that Jesus is the expected Messiah of Israel.

However, given that Jewish messianic interpretation of Num 24:17 is, as we have seen, often linked with the idea of the militaristic and nationalistic Messiah who will destroy the enemies of Israel by force, Matthew’s use of it appears to be radically different from that of the Jewish tradition. Jesus the Messiah is far from any military ruler but a “child.” It is striking that in most of his infancy narrative, Matthew consistently refers to Jesus as the child (παιδίον; 2:8, 9, 11, 13 (twice), 14, 20 (twice),

³¹ Stendahl 1991, 136; Gundry 1967, 128-129; Lindars 1961, 198; and most recently, Beaton 2002, 109.

³² For instance, Luz 1989, 131; Collins 1974, 90-91.

³³ Brown 1993, 196. Cf. Gundry 1967, 129,n.3.

³⁴ Although it is often suggested that ancient sources which indicate the link between the birth of the world ruler and the appearance of comets provide a parallel with Matthew 2, there is no explicit identification there between the ruler and the star, as suggested here. See Tacitus, *Annals* 14:22; Pausanias, 2:26.5; Justinus, *Hist.* 37:2.

21).³⁵ It seems probable that by portraying “the king of the Jews” as a child, Matthew communicates to the reader something more than the mere physical and biological description of Jesus’ infancy.³⁶

Matthew uses “child” (παῖδον) 18 times in the Gospel, with its most striking usage in 18:1-5. The disciples came to Jesus and asked him “Who is the greatest in the kingdom of heaven?” Then, Jesus called a child to him and put *him in the midst of them (the disciples)*. Then, he said “Truly, I say to you, unless you turn and *become like children* (ὡς τὰ παῖδια), you will never enter the kingdom of heaven. Whoever *humbles* (ταπεινώσει) *himself like this child* (ὡς τὸ παῖδον τοῦτο), he /she is the greatest in the kingdom of heaven” (18:1-4). This text is not merely describing the biological or physical character of children. The “child” *represents* the paradigmatic character of the kingdom of heaven: that is, *humility* (cf. 19:13-15). It is this humility by which Jesus characterizes himself (11:29; cf. 21:5) and which he repeatedly teaches his disciples (23:12; 20:26-28; cf. 5:3). Thus, Jesus clearly identifies himself with the “child”: “Whoever receives one such child (παῖδον τοιοῦτο) in my name receives me” (18:5).

³⁵ The proper name Jesus is used only once in the beginning of the infancy narrative (2:1). Its use seems to bridge smoothly but unambiguously from the birth story to the infancy story.

³⁶ Kingsbury also notes the significance of Matthew’s reference to Jesus as “the child.” His argument, however, is unconvincing that “the child” functions as a surrogate for “Son of God” which is undergirded by the use of υἱός at 2:15. Kingsbury 1975, 45-46. If Matthew wants to bring “Son of God” into the meaning of “the child,” it seems natural to use υἱός more often than παῖδον especially since the angel has already used the former at 1:21.

On the other hand, some critics have recently begun to appreciate the theological import of Jesus as child. See Rodger 1997, 58-81. Also, Bovon 1999, 381-392.

However, “humility” in Matthew is not just the virtue of some individuals or of a Hellenistic ruler.³⁷ Wengst has convincingly argued that the origins of “humility” shown in the teaching and practice of Jesus and in primitive Christianity go far back to the Old Testament-Jewish tradition where “humility” is not a virtue of subjects but denotes *the solidarity of the humiliated*.³⁸

This point can be supported by our story itself in which the disciples were arguing who is the greatest in the kingdom of heaven (18:1-5). It is this mindset of seeking “the way up” that causes divisions among the community of the disciples as the later similar story clearly shows (20:24). Then, Jesus made a child stand in the midst of them and taught them to humble themselves like a child. Given that a child was regarded as marginal existence in the society around that time (cf. 19:13),³⁹ what Jesus taught was for the disciples to identify with the marginalised. Such identification leads to the solidarity of the humiliated, not divisions, for which the community of the disciples is envisioned.

If this is the case, it is likely that Matthew’s consistent description of Jesus the Messiah as the child in chapter 2 also has theological implications. Here the child Messiah is described as the one who is powerless. He did not say anything by himself in this infancy narrative. Except for the citation of 2:6 and copula of 2:9, he is described as the subject of only passive verbs, not of active verbs (2:1, 2, 4, 23), which may suggest

³⁷ Good’s attempt to link the kingship of Jesus with Hellenistic kingship is not very convincing. Good, 1999. For criticism, see Wengst 1988, 39.

³⁸ Wengst 1988, 58.

³⁹ For understanding of children as the marginalised, see Carter 1994, chapter 4.

his passivity.⁴⁰ He needs the help and protection of his family just as any other child does (2:13, 14, 22). The child Messiah is described as the one who is vulnerable before the threat of King Herod so that he has to flee to Egypt and later to Nazareth from the hands of Herod and other political leaders (2:13, 14, 22-23).

What then does Matthew try to communicate to the reader by describing the Messiah as the child? He seems to make a clear *contrast* between the identity of King Herod and the identity of Jesus the Messiah. The latter is not like King Herod who is “powerful” with a power based on manipulation and violence (2:7-8, 16). On the contrary, Jesus the Messiah is a “child” who does not have and wield violent power. The Messiah is *identified with* the powerless and humble character of the child. As Rodger rightly notes, it is this powerlessness and vulnerability of the child Messiah which characterizes the kingship of Jesus and which subsequently form the center of his teaching framed around humility (e.g. 5:3-12; 11:29) and a humble life style (21:5).⁴¹

This child Messiah is also visited *voluntarily* by the magi who are most likely gentiles (2:2).⁴² They found the child Messiah under the guidance of the star, worshiped, offered him gifts of gold, frankincense, and myrrh, with joy (2:10-11; cf. Isa 60:6). This is a remarkable contrasting picture given that the messianic interpretation of Num 24:17 often evokes the nationalistic messiah of Israel to conquer the nations by force.

In short, Matthew’s narrative redefines the concept of the Messiah in such a way as to describe Jesus as a “child,” implying his humbleness as well as powerlessness. The

⁴⁰ Weaver 1996, 184-185.

⁴¹ Rodger 1997, 74.

⁴² In Matthew, “the king of the Jews” is used among the Gentiles (27:11, 29, 37) while “the king of Israel” is used among the Israelites (27:42).

identification of the Messiah with the “child” may presage his identification with marginalised people shown in the later narrative (e.g. 4:23-25; 9:36; 14:14). Furthermore, the remarkable picture that he is joyfully worshipped and brought gifts by the gentiles may presage the eschatological relation between Jesus the Messiah and “his people” of whom the gentiles are a part (cf. 1:21; 12:21; 21:43; 24:14; 28:18-20).

4. 4. Mic 5:1/ 2Sam 5:2 // Matt 2:6

Another messianic interpretation of the OT appears on the lips of the chief priests and scribes of the people (2:6). Mic 5:1 is quoted in combination with 2 Sam 5:2 though Mic 5:1 cited in Matthew differs significantly from that of MT and LXX.⁴³

Mic 5:1 (MT)

וְאַתָּה בֵּית-לַחֶם אֶפְרַתָּה
צִעִיר לְהַיּוֹת בְּאַלְפֵי יְהוּדָה
מִמָּוֶד לִי יֵצֵא לְהַיּוֹת מוֹשֵׁל בְּיִשְׂרָאֵל

Mic 5:1 (LXX)

καὶ σύ Βηθλεεμ οἶκος τοῦ Εφραθα
ὀλιγοστός εἰ τοῦ εἶναι ἐν χιλιάσιν Ἰουδα
ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ Ἰσραὴλ

2 Sam 5:2 (MT)

אַתָּה תִּרְעָה אֶת-עַמִּי אֶת-יִשְׂרָאֵל

⁴³ For differences of Matthew's cited text from that of MT and LXX, see Stendahl 1991, 99-101; Gundry 1967, 93-94; Soares Prabhu 1976, 261-267; Brown 1993, 184-187. It is, however, difficult to be certain about whether such differences should be attributed to Matthew or to unknown pre-text of Matthew.

2 Sam 5:2 (LXX)

σύ ποιμανεῖς τὸν λαόν μου τὸν Ἰσραήλ

Matt 2:6

Καὶ σύ Βηθλέεμ, γῆ Ἰούδα,
οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Several things should be noted. First, the Jewish leaders identify as the Messiah an expected future ruler from Bethlehem in Mic 5:1 (2:4-6). Second, the significance of Bethlehem is also highlighted. Although Mic 5:1 in MT and LXX refers to the insignificance of Bethlehem, the insertion of οὐδαμῶς in Matthew's text enhances the significance of the Bethlehem on the grounds that a ruler comes from it.⁴⁴ It is this geographical statement which links the citation with its surrounding narrative context revolving around the birth place of the Messiah (2:1, 2, 4, 16). Furthermore, by highlighting the birth of the Messiah in Bethlehem, David's hometown, Matthew emphasises that the Messiah is Davidic (cf. 1 Sam. 16:18; 17:12, 58; 20:6).⁴⁵ Third, it is likely that 2 Sam 5:2 is combined with Mic 5:1 by means of a Jewish exegetical technique called *gezera sawa* which connects texts on the basis of their shared words and/or themes.⁴⁶ It seems evident that 2 Sam 5:2 is linked with Mic 5:1 with the aid of Mic 5:4 since these texts share the Davidic theme, the ruling function of the expected ruler over Israel, and the common word ποιμένες (Mic 5:4 in LXX) / ποιμανεῖς (2

⁴⁴ Brown 1993, 185; Soares Prabhu 1976, 263-264.

⁴⁵ Cf. John 7:42. Stendahl 1983, 56-66.

⁴⁶ Cf. Instone-Brewer 1992; Brooke 1985.

Sam 5:2 in LXX). Fourth, 2 Sam 5:2 functions in such a way as to strengthen the point that the Messiah in question is Davidic since 2 Sam 5:2 speaks unambiguously of David.⁴⁷ Fifth, 2 Sam 5:2 also serves as a concise expression of the theme of Mic 5:4 which describes the role of the Messiah to “shepherd Israel.” Notably, while Bethlehem is not treated elsewhere in the Gospel, the shepherding role of the Messiah is extensively developed in the course of the narrative (cf. 9:36; 10:6, 16; 14:14; 15:24, 32; 18:12-14; 25:32-33; 26:31-32). As we will argue later, although Ezek 34 probably lies behind such extensive use of the “shepherd” imagery,⁴⁸ 2 Sam 5:2 shows, in such a marked way, the significance of the Messiah’s shepherding role at the beginning of the narrative. Finally, λαός used to describe the object of the Messiah’s salvation in 1:21 is defined here by way of a parallelism with Israel (2:6). Although the identity of “his people” in Matt 1:21 is somewhat undefined, at least at this point in the narrative, the reader understands that it is *Israel* whom the Messiah is expected to save as well as to shepherd. This seems compatible with some of Jesus’ sayings on his mission to Israel (10:6; 15:24) although the constitution of “Israel” will be at issue in the course of the narrative as we will later argue (cf. 3:9).

4.5. *Hos 11:1 // Matt 2:15*

Hos 11:1 (MT)

כִּי גֵעַר יִשְׂרָאֵל וְאֶהְיֶה
וּמִמְצָרִים קָרָאתִי לְבָנִי׃

⁴⁷ McConnell 1969, 111.

⁴⁸ See 4.13. Cf. Heil 1993, 698-708.

Hos 11:1 (LXX)

διότι νήπιος Ἰσραὴλ καὶ ἐγὼ ἠγάπησα αὐτὸν
καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ

Matt 2:15

Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

Matt 2:15, quoting Hos 11:1, is clearly closer to MT rather than LXX.⁴⁹ The “Egypt” functions as a linkage between the citation and its narrative context speaking of the flight of the child Messiah to that country (2:13-14). What puzzles commentators is “the direction” of the movement. In the citation from Hos 11:1, “my son” comes *out of Egypt* while in this narrative Jesus goes *into Egypt*. Thus, some commentators dismiss any significance of the movement of the latter.⁵⁰ However, it may simply be the case that, in order for the text of Hos 11:1 to be fulfilled, Jesus must first go *to Egypt* so that the “calling out of Egypt” can *take place* later, when Jesus returns from Egypt.⁵¹

As far as Christology is concerned, although Jesus’ birth through the Holy Spirit may suggest his divine sonship, the application of Hos 11:1 clearly identifies Jesus as “my son” by the “Lord,” that is, as “the Son of God.” This unique divine sonship is later manifested in God’s dramatic announcements and plays an important role in Matthew’s

⁴⁹ Stendahl 1991, 101; Gundry 1967, 93.

⁵⁰ Davies and Allison 1988, 262-263.

⁵¹ One might still ask that if that is the case, why Matthew did not put the formula quotation after v. 21 rather than at the present place. The former is apparently more fitting for “out of Egypt.” The best reason for the placement of it at the present place seems to be that in so doing, Matthew communicates to the reader that the threat which king Herod poses to Jesus can be used providentially to fulfill the divine purpose.

Christology (3:17; 14:33; 16:16; 17:5; 21:37; 26:63; 27:54).⁵²

Furthermore, it has often been noted that the application to Jesus of “my son” in Hos 11:1, originally referring to Israel, suggests that the Messiah is identified with Israel, “recapitulating in himself the experience of Israel.”⁵³ Although some critics doubt whether Matthew expects the reader to be aware of the citation’s original context, the theme of Jesus’ identification with Israel is supported by the wider context of his Gospel. The genealogy of the Messiah recapitulates the history of Israel beginning with Abraham, not David (1:1-17; cf. 3:9). As France indicates, in addition to the temptation’s wilderness setting, the use of three texts from Deuteronomy on the lips of Jesus the Messiah in 4:1-11 makes a strong case for such identification (Deut 6:13, 16; 8:3).⁵⁴

In short, the use of Hos 11:1 at 2:15 has multiple functions. As in the cases of other formula quotations, the geographical statement (“Egypt”) functions in such a way as to bridge the citation to its narrative context. On the basis of such fulfillment of the OT, Matthew makes a further Christological claim. Jesus the Messiah is the one which is called “my son” by the Lord, that is, he is “the Son of God.” Moreover, since “my son” refers originally to Israel in Hos 11:1, it could be said that he is also the one who is

⁵² Cf. Kingsbury 1975, chapter 2; Verseput 1987, 538-541.

⁵³ Meier 1979, 55.

⁵⁴ France 1998, 50-53. McConnell opposes the idea of Jesus’ identification with Israel on the grounds that Matthew does not cite the first line of Hos 11:1 which would be essential to making a clear typological allusion to Israel. McConnell 1969, 112. The reason for the omission of the first line is, in my view, to make characteristically clear the link between the citation and the surrounding context by putting the geographical statements in the first line of the citation as in the other uses of formula (2:6, 18, 23).

identified with Israel. This double sonship is an important contribution that Hos 11:1 at 2:15 makes to Christology.⁵⁵ Finally, in the light of the theme of the restoration of Israel set out in chapter 1 and seen throughout the Gospel as we will argue, the application of Hos 11:1 to Jesus the Messiah may also suggest the theme of the new Exodus.⁵⁶

4. 6. *Jer 31:15 // Matt 2:18*

Jer 31:15 (MT)

קִוֵּי בְרָמָה נִשְׁמָע נְהִי בְכִי תַמְרוּרִים
רָחֵל מְבַכָּה עַל-בְּנֵיהָ
מֵאַנְהָה לְהַנְתָּם עַל-בְּנֵיהָ
כִּי אֵינָנִי

Jer 38:15 (LXX)

φωνὴ ἐν Ῥαμὰ ἠκούσθη
θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ
Ῥαχήλ ἀποκλαίωμένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς
ὅτι οὐκ εἰσὶν

Matt 2:18

Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
κλαυθμὸς καὶ ὀδυρμὸς πολὺς·
Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι,
ὅτι οὐκ εἰσὶν.

Although Jer 31:15 used in 2:18 also includes a geographical statement “Ramah,” it is not clear, at first sight, how it links with the narrative context. Since Ramah is about eleven miles north of Jerusalem while the massacre of the children took place in and

⁵⁵ Donaldson 1991, 7-12.

around Bethlehem.⁵⁷ A more apparent correspondence between the cited text and the narrative context is found in the tragic event of the loss of children. It has been suggested that the fulfillment formula at 2:17 has been changed from ἵνα πληρωθῇ τὸ ῥηθὲν to τότε ἐπληρώθη τὸ ῥηθὲν so that Matthew could avoid creating the impression that God causes the massacre of children (cf. 27:9).⁵⁸

Rachel is clearly used metaphorically to describe the tragedy of Israel. As to her grave, there are two traditions in the OT. While in 1 Sam 10:2 Rachel was said to be buried in the territory of Benjamin, in Gen 35:19 and 48:7 she was said to be buried on the way to Ephrata, that is, Bethlehem. Thus, if Matthew holds the latter tradition in his mind, the use of Jer 31:15 may not be irrelevant for the massacre of children in and around Bethlehem.⁵⁹

What is more important however is that Jer 31:15 describes *the experience of the exile of Israel*. Ramah is the place where the people of the exile departs to Babylon (Jer 40:1). Matthew probably identifies the experience of the massacre of children with the experience of Israel's exile. Jesus is not among the children killed on the orders of Herod, but, given that in Jer 31:15 "they (children) are not" means not so much that they are killed as that they are taken away from their homeland to the nations of her enemies (cf. Jer 31:16), Jesus was also among the children who "are not."⁶⁰ Then, it seems likely that Jesus is depicted in such a way as to identify with the experience of the exile of

⁵⁶ Charette 1992, 67, n.2.

⁵⁷ Brown 1993, 205.

⁵⁸ Knowles 1993, 34-35; Brown 1993, 205.

⁵⁹ France 1981, 245.

⁶⁰ Knowles 1993, 47; France 1981, 245.

Israel.⁶¹

Finally, it is worth noting the context of Jer 31:15 which speaks of the prophecy of *the return from the exile* (chapters 30-31). It is admittedly difficult to prove from this passage alone that Matthew has Jeremiah's context in mind. However, if we take into account the prominence of the "restoration of Israel" theme throughout the Gospel, and that Jer 31:31, 34 is alluded to later for the explication of the meaning of Jesus' death, the possibility that Matthew expects the reader to note the context is enhanced.⁶² The use of Jer 31:15 may suggest that its fulfillment is a "prelude" to the restoration of Israel.⁶³

4.7. Isa 11:1 (Judg 13:5, 7) // Matt 2:23

Isa 11:1 (MT)

וַיֵּצֵא חֹטֵר מִגִּזְעֵי יֵשׁוּ
וַיִּצְרֹךְ מִשָּׁרְשָׁיו יִפְרֹחַ:

Isa 11:1 (LXX)

καὶ ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαὶ
καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται

Matt 2:23

ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν
ὅτι Ναζωραῖος κληθήσεται.

⁶¹ Brown 1993, 217.

⁶² Pace Charette 1992, 67, n.2.

⁶³ France 1981, 245-246; idem 1985, 87; Verseput 1995, 108.

Although the interpretation of 2:23 is sometimes said to be a *crux interpretum*,⁶⁴ its surface meaning is unambiguous. That Jesus came and resided in Nazareth is the fulfillment of the scripture.⁶⁵ What is debatable is the deeper meaning of the passage. While various interpretations have been put forward, two of them are the main contenders.⁶⁶ One is that the scriptural passage alluded to is Judge 13:5, 7; 16:17 (LXX) where ναζιραῖον is used so that Jesus is a Nazirite (cf. Num 6:2-21). Luz indicates that the vowel switch from ναζιραῖον to Ναζωραῖος might have been effected by an exegetical procedure corresponding to the rabbinical *'Al-Tiqri* interpretation.⁶⁷ Sanders argues that the contextual parallel, that is, the similarity of the birth stories of Jesus and Samson, is compelling (Judg 13:5, 7; Matt 1:21). In Mark 1:24, which is the main source of Matthew, the “Nazareth” is identified with “‘holy’ one of God” which is associated with “Nazirite” in Judg 13:7 and 16:7 (LXX).⁶⁸ Critics who support this position insist that the primary allusion of Matt 2:23 is to its Judges’ parallels without necessarily denying other allusions in this text.⁶⁹

Although the allusion to Judges is certainly possible, its claim to primacy is not entirely convincing. First, the portrayal of Jesus barely corresponds with that of a Nazirite (Matt 9:18-26; 11: 19). In order to defend this identification, some critics highlight “consecration to God from the womb” as the essential Nazirite element with

⁶⁴ Luz 1989, 148.

⁶⁵ France 1981, 246.

⁶⁶ On other proposals and the evaluations of them, see Gundry 1967, 97-104; Brown 1993, 209-213.

⁶⁷ Luz 1989, 149.

⁶⁸ Davies and Allison 1988, 276-277.

⁶⁹ J. A. Sanders 1994, 128-129.

which Jesus is identified,⁷⁰ but the idea of consecration to God can be widely applied to Israelites, Levites, and the priests (Lev 11:44-45, 20:7, 26; 21:7; Num 16:3; 2 Chr 23:6; 35:3). Second, the argument concerning the association between Nazareth and “holy one of God” in Mark 1:24 begs the question rather than provides an answer. Given that such connection is established in Mark 1:24, why does Matthew blur it in Matt 8:29? Does this rather suggest that Matthew does not find the connection significant?⁷¹

The most serious problem of this option is that it fails to do justice to the Matthean context. As Pesch rightly notes, it is Jesus’ identity as the Messiah which ties together the textual unit of chapters 1-2, beginning with the genealogy, in such a way that the questions “who?” and “from where?” seem fitting.⁷² In view of the significance of the theme of the messianism in these chapters, the allusion to Isa 11:1 makes more sense. That is, Ναζωραῖος derives from נֹצֵר in Isa 11:1, on the basis of word play in Hebrew. The reasons for it are that, first, Isa 11:1-5 has been interpreted in our period in a messianic sense often with the equivalent expression of נֹצֵר, i.e. צֶמַח.⁷³ Furthermore, since Isa 7:14 has been already cited in 1:23 and interpreted messianically, it seems likely for Matthew to identify the figure in Isa 7:14 with “branch” of Isa 11:1. In addition, given the allusion to Isa 11:1 at 2:23, the first and last formula citations in the opening two chapters are framed by the “messianic passages” of Isaiah, the framing which is Matthew’s favourite literary method (e.g. 1:23 and 28:20).

⁷⁰ Davies and Allison 1988, 276; Brown 1993, 211.

⁷¹ Arguments to support the Nazirite hypothesis have often been based on Mark’s and Luke’s evidence rather than Matthew’s. See Davies and Allison 1988, 276; J. A. Sanders 1994, 122-128.

⁷² Pesch 1994, 175.

⁷³ See 2.1.

The objection that Matthew's reader may not be able to appreciate Hebrew word play should not be a serious hindrance.⁷⁴ Prior to this text, we have identified the gematria in the genealogy which is based on the numerical value of Hebrew word. Also, the meaning of Jesus in 1:21 assumes some understanding of a pun in Hebrew.⁷⁵ Although we accept the possible allusion to Judges parallels at 2:23, in the light of the narrative context, the allusion to the messianic passage of Isa 11:1 seems primary.

Finally, as in the case of the redefinition of the messianic interpretation of Num 24:17 in 2:1-12, Matthew may redefine the messianic interpretation of Isa 11:1 at 2:23 by identifying the Messiah with Nazareth, probably regarded as a humble place (26:71-73; cf. John 1:46; 7:41).⁷⁶

4.8. Isa 40:3 // Matt 3:3

Isa 40:3 (MT)

קול קורא
במדבר פנו דרך יהנה ישרו
בערכה מסלה לאלהינו

Isa 40:3 (LXX)

φωνή βοῶντος ἐν τῇ ἐρήμῳ
ἐτοιμάσατε τὴν ὁδὸν κυρίου
εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

Matt 3:3

οὗτος γάρ ἐστιν ὁ ρηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος,
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.

⁷⁴ Contra Luz 1989, 149.

⁷⁵ Davies and Allison 1988, 279.

⁷⁶ Gundry 1967, 226.

Ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

The citation is closer to LXX than to MT in such a way that “the wilderness” is connected with the “voice” (LXX) rather than with “prepare” (MT), although it is also possible for Matthew to read the Hebrew MT as the LXX translator did.⁷⁷

The surface meaning of the citation is to show that “the voice in the wilderness” of the citation is John the Baptist who is *preaching in the wilderness* (3:1). In this association with OT, his role is made clear; his ministry is to enable people to prepare “the way of the Lord.” This means to prepare for the coming of “the kingdom of heaven” in such a way as to repent of their sins and be baptized with water (3:2, 6-7).

As frequently in Matthew’s use of the OT in our previous discussions, there is deeper meaning in the citation. Here, “Lord” in the citation is now identified with Jesus who has hitherto been identified with the Messiah. Admittedly, the parallelism between the way of the Lord and the way of Jesus is not as explicit as in Mark (1:2-3).⁷⁸ Nonetheless, the fact that, right after the citation, John is portrayed as the Elijah (Matt 3:4; 2 King 1:8; cf. 17:10-13) suggests in view of the citation of Mal 3:1 in 11:10 that John is depicted in such a way as not only to make people prepare the way of the Lord but also to prepare the way of the one who comes after him, that is, Jesus (3:1, 11, 13, 14). Thus, as many scholars maintain, the reader easily identifies the “Lord” with Jesus.⁷⁹

⁷⁷ This connection (MT) is decided on the basis of the parallelism. Muilenburg 1956, 426.

⁷⁸ Cf. Marcus 1992, 16 and 37.

⁷⁹ Hagner 1993, 48; Davies and Allison 1988, 293; Stendahl 1991, 48; Harrington 1991, 51; Black

Although the identification between the Lord and Jesus has often been noted, its theological significance has not been fully appreciated. Isa 40:1-11, the immediate context of Isa 40:3, can be said to be a prelude to the following chapters and the summary of the whole program of the restoration of Israel there. The prelude's main thrust is not so much the human preparation as the glorious coming of YHWH. His coming is stirringly announced (40:3-5, 9; cf. 52:7-8) and, when he comes, nature is transformed (40:4; cf. 41:17-20; 42:16; 43:19-20; 49:11; 51:3, 10; 55:12-13). Through the highway, YHWH will come to Jerusalem to redeem it (40:9-10; cf. 44:26-28; 52:1-2, 7-9). He will also bring his people back there with him (40:11; cf. 43:5-7; 49:12; 51:11; 52:11-12). All the flesh will see the glory of YHWH (40:5; cf. 45:22-23; 52:10).⁸⁰

When Matthew cites Isa 40:3, then, it seems likely that he has the Isaiah context in mind. With John the Baptist, the fulfillment of the whole prophecy about the restoration of Israel of Isa 40-66 begins.⁸¹ In support of this, it is important that Jesus' summary of his own ministry (11:5) alludes to Isa 35:5, a passage and its context which speak of the transformation of nature when YHWH comes (Isa 35:4-7). Childs following Kamano convincingly argues the strong intertextual relationships between 35:8 and 40:3-5, and between 35:4 and 40:9-10.⁸² In this sense, Jesus' ministry is the manifestation of the eschatological events when YHWH comes, as summarized in Isa

1998, 98-99. It is also notable that τοῦ θεοῦ ἡμῶν is replaced by αὐτοῦ. Although the latter may merely represent an abbreviation for the former (cf. 1QS 8:12-16), it may be a theological adaptation designed to identify the "Lord" with Jesus. Stendahl 1991, 48; Gundry 1967, 10. Cf. Snodgrass 1980, 34.

⁸⁰ Muilenburg 1956, 399-404. Cf. Anderson 1962, 181-185.

⁸¹ Pace Charette 1992, 67; Verseput 1995, 109-110.

⁸² Childs 2001, 299-302; Kamano 1993. Cf. Anderson 1962, 185.

40:1-11.⁸³ We will discuss further evidence to support the significance of the theme of the fulfillment of Israel's restoration particularly as depicted in Isa 40:1-11 in due course.

The application of Isa 40:3 to Jesus the Messiah has a further theological implication. Bauckham has argued that early Jewish monotheism can be characterized as creational, eschatological, and cultic monotheism. Eschatological monotheism is the expectation requested by the unique identity of God commonly attested in the Jewish literature of the second temple period: God was the sole Creator of and the sole Lord over all things. The expectation is such that "in the future, when YHWH fulfills his promises to his people Israel, YHWH will also demonstrate his deity to *the nations*, establishing his *universal* kingdom, making his name known *universally*, becoming to *all* as the God Israel has known."⁸⁴

Given that the context of Isa 40:3 is in view here, it is important to appreciate the theological significance of Isa 40:1-11, particularly 40:5 since it speaks of eschatological monotheism: "Then the glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken." Muilenburg aptly remarks on this passage that, "Yahweh's coming reveals him in glorious ephiphany as *the only God*, for his glory is disclosed before the eyes of all flesh."⁸⁵ Therefore, given that God as the Creator of all things and the sole Ruler over all things defines who God

⁸³ In addition, in 3:2 and 4:17, it is announced that "the kingdom of heaven is at hand." According to Isaiah Targum, Isa 40:9 is translated in such a way that "the kingdom of your God is revealed." Chilton 1987, 77. Cf. Marcus 1992, 20.

⁸⁴ Bauckham 2002c, 3. Emphasis mine.

⁸⁵ Muilenburg 1956, 403. Emphasis mine.

is,⁸⁶ the application of an eschatological monotheistic text to Jesus suggests that Jesus is included in the unique identity of one God. Here, with some subtleties Matthew shows to the reader high Christology.

4.9. Ps 2:7 / Isa 42:1 // Matt 3:17

Ps 2:7 (MT)

בְּגִי אֶתְהָה

Ps.2:7 (LXX)

υἱός μου εἶ σύ

Isa 42:1 (MT)

תָּו עָבְדִי אֶתְמָן-בֹּר
בְּחִירִי רָצָה נִפְשִׁי נִתְחִי
רוּחִי עָלָיו

Isa 42:1 (LXX)

Ἰακωβ ὁ παῖς μου ἀντιλήμψομαι αὐτοῦ
Ἰσραὴλ ὁ ἐκλεκτός μου προσεδέξατο αὐτόν ἡ ψυχὴ μου
ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν

Isa 42:1 in Matt 12:18

Ἴδου ὁ παῖς μου ὃν ἠρέτισα,
ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν
ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,

Matt 3:17

Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
ἐν ᾧ εὐδόκησα.

⁸⁶ Bauckham 1998a, 9-16; idem 2002c, 2-3.

It has been argued that the heavenly voice in 3:17 alludes to Ps 2:7 and Isa 42:1. Although some scholars have attempted to explain the allusion to OT in the light of Isa 42:1 to the exclusion of Ps 2:7,⁸⁷ whatever the prehistory of 3:17 is, there is little doubt that 3:17, in its present form, alludes to the both passages. Mark 1:11 (Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός), a parallel passage to Matt 3:17, shows the clear link with Ps 2:7 in LXX (υἱός μου εἶ σὺ). Though the word-order is changed, it may not be significant since it is possible that the text is not dependent on the LXX Ps 2:7.⁸⁸ Kingsbury notes that the adaptation of Ps 2:7 at Matt 3:17 (“this is....”) is due to the fact that, unlike Mark, Matthew describes Jesus as the Messiah from the beginning of the Gospel so that God reveals the messiahship of Jesus not so much to Jesus himself as to John the Baptist (and the crowd) *publicly*.⁸⁹ Furthermore, the Western reading of Luke 3:22, which is another parallel text of Matt 3:17, quotes Ps 2:7 unambiguously. This probably suggests that the allusion to Ps 2:7 in the baptismal formula was widely recognised during the first three centuries.⁹⁰ There is also evidence not only that Ps 2 has been interpreted in a messianic sense in early Judaism, but also that the messianic use of Ps 2 along with that of Isa 42 has been attested in the Similitudes of Enoch.⁹¹ In addition, the sonship of Jesus which this text evokes is often associated with messianic titles in Matthew (16:16; 26:63; 27:42-43). Thus, it is hardly deniable that, in the present form of the text, the first

⁸⁷ Jeremias 1968c, 700-705.

⁸⁸ Marshall 1968, 332-333. For a different explanation, Gundry 1967, 30, n.2.

⁸⁹ Kingsbury 1975, 49-50.

⁹⁰ Metzger 1994, 112-113; Lindars 1961, 140.

⁹¹ See 2.8.2. and 2.6.3.

line of the heavenly voice alludes to Ps 2:7.⁹²

As far as the second line of the heavenly voice is concerned, few have disputed the allusion to Isa 42:1.⁹³ Although εὐδόκησα does not appear in Isa 42:1 in LXX, it does in Matthew's later citation of Isa 42:1 (12:18). As Hooker notes, the grammatical construction of εὐδοκέω in 3:17 is not the same as in 12:18.⁹⁴ Nonetheless, since in Matthew this verb appears only in 3:17, 12:18, and 17:5, and since the subject of the verb in all three cases is God, it is hardly possible to miss the link between 3:17, 17:5, and Isa 42:1 cited in 12:18.

Having established the probable allusion to Ps 2:7 and Isa 42:1 at 3:17, we now proceed to understanding the significance of their use. First, since Ps 2 can be easily understood in a messianic sense (cf. Ps 2:2, 6-9) and indeed has been so read in early Judaism,⁹⁵ the use of Ps 2 strengthens the conviction that Jesus is the royal Messiah. Second, the royal Messiah in Ps 2:7 is now identified with the servant of the Lord in Isa 42:1-4 (cf. Matt 3:16).⁹⁶ Although Isa 42:1-4 is not cited in a full form here, since it is cited in 12:18-19 which speaks of its fulfillment through Jesus' ministry, it is likely that the wider context of Isa 42:1 is in view here.⁹⁷ Recognising that the messianic use of Ps 2 has often been linked with the idea of a militaristic messiah, it is worth noting that the

⁹² Pace Marshall 1968, 326-336; Davies and Allison 1988, 336-339; Hagner 1993, 58-59; Lindars 1961, 140; Gundry 1967, 29-30; Lövestam 1961, 94-97; Hill 1972, 97-98.

⁹³ Vermes 1961, 222-223; Hill 1980, 8-9. A notable exception is Hooker 1959, 68-73.

⁹⁴ Hooker 1959, 72.

⁹⁵ See 2.6.

⁹⁶ Westermann 1969, 94.

⁹⁷ Cf. Beaton 2002, 148-173. We will resume discussion of the messianic interpretation of Isa 42:1-4 later.

task of the Messiah is described in the light of the Isaianic servant of the Lord (cf. 8:17; 12:18-21; 20:25-28; 26:26-29; the passion narrative).⁹⁸

Third, although Jesus is identified with the Messiah of Ps 2 in 3:17, Matthew's narrative context suggests that he is beyond the boundary of merely the royal Messiah. The insertion of ἀγαπητός in the first line of the heavenly voice may mean "only" as well as "beloved," the word which may reflect Gen 22:2, 12, and 16 in the LXX.⁹⁹ If this be the case, it strengthens the relationship between Father (God) and Son (Jesus).¹⁰⁰ Such intimate relationship between the Father and the Son is characteristically highlighted throughout the Gospel. Jesus repeatedly calls God "my father" (7:21; 10:32-33; 11:27a; 12:50; 15:13; 16:17; 18:10, 19, 35; 20:23; 25:34; 26:29, 39, 42, 53).¹⁰¹ In 11: 27, the relationship between the Son and the Father is proclaimed in the most exclusive terms. It is this intimate relationship between Jesus and God that makes Jesus stand out as the unique Son of God which is far beyond a merely royal messiah.¹⁰² Thus, Versepunt indicates that "Matthew's Sonship language contains an unmistakable focus upon the relationship to the Father which is, strictly speaking, absent from the Messianic designations."¹⁰³

Finally, in early Judaism "the Son of God" is not a popularly used messianic title.¹⁰⁴ Marcus maintains that this is because the title "Son of God" is open to the

⁹⁸ Hill 1980, 8-15; Marshall 1968, 336; Marcus 1992, 72.

⁹⁹ Vermes 1961, 222-223; Hagner 1993, 59; cf. *BAGD*, 6.

¹⁰⁰ Marshall 1968, 336.

¹⁰¹ All are without Synoptic parallels. Versepunt 1987, 39.

¹⁰² Marshall 1967, 93. Cf. Bauckham 1978, 245-260.

¹⁰³ Versepunt 1987, 551, n.30.

¹⁰⁴ Cf. Versepunt 1987, 550, n.6.

understanding of physical divinity which may offend Jews so they avoided it.¹⁰⁵ If this is the case, Matthew's use of Ps 2:7 is even more striking and, although the use of the title itself does not demonstrate or prove the divinity of Jesus, it is certainly possible that it supports the author's high Christological view of Jesus the Messiah.¹⁰⁶ This is especially so if we take into account the observation of the previous paragraph, and also if we take into account the connotations of divinity of the Son awakened by the triadic formula of "of the Father, of the Son, and of the Holy Spirit" at 28:19.¹⁰⁷

4.10. Ps 2:8 / Dan 7:14 // Matt 4:8-9

It has often been discussed whether the temptations (4:1-11) are to be understood as universally human, more specifically "messianic," or typologically representative of Israel.¹⁰⁸ As we will see shortly, these three interpretations do not necessarily exclude one another. However, the temptation story's literary framework provides extra significance to a messianic interpretation.

The temptation story immediately follows the story of Jesus' baptism. The connection between the two stories is made evident by the Spirit who, having descended on Jesus in the baptism, led him into the wilderness (3:16; 4:1). The conjunction of τότε in 4:1 cements the connection.¹⁰⁹ In this context, Satan begins the first two temptations by saying "If you are the Son of God,....."(4:3, 6). Thus, there is little doubt

¹⁰⁵ Marcus 1992, 77-79.

¹⁰⁶ Marcus 1992, 78-79.

¹⁰⁷ Verseput 1987, 541.

¹⁰⁸ Luz 1989, 184-185.

¹⁰⁹ Carson 1995, 111.

that “the Son of God” refers back to the heavenly voice of “this is my beloved (only) Son” which, as we have argued, is based on a messianic interpretation of Ps 2:7.¹¹⁰ Although in the third temptation “the Son of God” language is not used, there is no reason to doubt that it is assumed as much here as earlier.¹¹¹

In fact, it is the third temptation which is most explicitly messianic. Satan proposes to offer “all the kingdoms of the world and their glory” to Jesus in return for his worship (4:9-10). Lövestam and Donaldson rightly perceive the messianic use of Ps 2:8 behind this temptation. The declaration “You are my Son” in Ps 2:7 is followed by the divine promise to the “Son” of world sovereignty promised in Ps 2:8: “Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.”¹¹² Although one can hardly doubt the use of Ps 2:8 here, Dan 7:14 may also be in mind. As far as language is concerned, Matt 4:8-9 is closer to Dan 7:14 than to Ps 2:8.

Ps 2:8 (LXX)

δώσω σοι ἔθνη τὴν κληρονομίαν σου
καὶ τὴν κατάσχεσιν σου τὰ πέρατα τῆς γῆς

Dan 7:14 (LXX)

ἐδόθη αὐτῷ ἐξουσία καὶ πάντα τὰ ἔθνη τῆς γῆς κατὰ γέννη
καὶ πάσα δόξα αὐτῷ λατρεύουσα
καὶ ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος ἥτις οὐ μὴ ἄρθῃ
καὶ ἡ βασιλεία αὐτοῦ ἥτις οὐ μὴ φθαρῇ

¹¹⁰ Schweizer 1975, 58.

¹¹¹ Cf. Lövestam 1961, 100; Meier 1979, 60, n.31.

Matt 4:8-9

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν
καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν
αὐτῶν
καὶ εἶπεν αὐτῷ,
Ταῦτά σοι πάντα δώσω,
ἐὰν πεσὼν προσκυνήσῃς μοι.

Furthermore, as we have seen earlier, since Dan 7 has not only been used messianically, but also used along with Ps 2 in the early Judaism (4 Ezra 13; Similitudes),¹¹³ the possibility of the conflation of the two scriptural texts is enhanced. It is likely, therefore, that there is a combined messianic use of both Ps 2:8 and Dan 7:14 behind the third temptation.

The manner in which Ps 2 and Dan 7 are used in 4:8-9 is worth noting, however. The words appear on the lips of *Satan* rather than Jesus or the narrator. Although Jesus rejects Satan's offer, this does not necessarily mean that he rejects the idea of a messianic rule of the world because Jesus is given all authority in heaven and on earth in 28:18.¹¹⁴ The key issue here is rather in the manner in which the Messiah receives the universal rule. Satan's proposition is that Jesus *worships* him, not God the Father.

The primary emphasis of the third temptation is now clear. In 3:17 Jesus is declared from heaven as "my beloved (only) Son, with whom I am well pleased." Jesus is acknowledged by the Father not only as the Son of God but also as the Son obedient

¹¹² Donaldson 1985, 95; Lövestam 1961, 100.

¹¹³ See 2.5.

¹¹⁴ The link between 4:8-9 and 28:16-20 has been carefully noted by Donaldson 1985, 101-104.

to his Father. It is his fidelity to the Father that is put to the test by Satan.¹¹⁵

In face of the third temptation, Jesus emphatically declares that worship is devoted to the Lord alone, no other: “Get behind Satan! For it is written, ‘You shall *worship* (προσκυνήσεις) the Lord your God and *him only* (αὐτῷ μόνῳ) shall you serve” (4:10). As Bultmann rightly observes, the general idea Jesus gives here is that obedience to God demands *exclusiveness*.¹¹⁶ The text cited here derives from Deut 6:13 whose immediate context speaks of a monotheistic faith: “Hear, O Israel: The LORD is our God, the LORD alone. You shall love the LORD your God with all your heart, and with all your soul, and with all your might” (Deut 6:4-5).¹¹⁷ That there is only the one God means that he is to be loved and obeyed *exclusively*.¹¹⁸

In the third temptation, Jesus characterises himself as God’s Son who exclusively obeys the will of his Father, which well coincides with the characterization of him by the Father (3:17).¹¹⁹ What is significant for our purpose is that the idea of the Messiah’s sovereignty of the world based on the messianic use of Ps 2 and Dan 7 can be a temptation unless it is rooted in and directed by the will of the Father. Furthermore, in the light of the fact that the obedience of the Son to the Father in 3:17 derives from the identity of the Servant of the Lord in Isa 42:1, it may be that the Servant of the Lord in

¹¹⁵ Meier 1979, 59-62. Cf. Donaldson 1985, 91-92.

¹¹⁶ Bultmann 1963, 256.

¹¹⁷ The Shema (Deut 6:4-5) as well as the first two commandments of the Decalogue (Exod 20:2-6; Deut 5:6-10) were clearly understood in the second temple period as asserting the absolute uniqueness of YHWH as the one and only God. Both were recited twice daily by the all Jews who were concerned to practice Torah faithfully. Bauckham 1998a, 6.

¹¹⁸ C. J. H. Wright 1992, 186.

¹¹⁹ Swartley 2004, 288-304; Gibson 1995, 117-118.

Isaiah plays a key role in defining who Jesus the Messiah is.

Finally, as it has often been noted, there is little doubt that Jesus the Messiah is also identified with Israel. Israel's fidelity to God was put to the test in the wilderness for forty years prior to entrance into the promised land (cf. Deut 8:1-11; Matt 4:1-3). Although Israel failed to obey the will of their God, Jesus as the representative of Israel has succeeded prior to the beginning of his ministry.¹²⁰ That is, he has shown his exclusive allegiance to his Father, citing three texts from Deut 6-8 (Deut 8:3; 6:16, 13). The texts Jesus cited from Deut 6-8 suggest more than simple identification between Jesus and Israel. Schweizer is probably correct in saying that the point of *all three* temptations is to challenge the fundamental creed of Israel represented by the Shema contained in those chapters.¹²¹ Jesus the Messiah as the representative of Israel has overcome the challenges to the heart of Israel's identity.

4.11. Isa 8:23-9:1 // Matt 4:15-16

Although the text cited from Isa 8:23-9:1 differs to some extent from both MT and LXX,¹²² the surface meaning of the citation is clear enough. Thompson has noted the chiastic structure of Matt 4:13 and 15:

- (a) into *Galilee*
- (b) by the *sea*
- (c) in the territory of *Zebulun* and *Naphtali*

¹²⁰ Cf. Allison 1987, 74-81; France 1998, 50-53.

¹²¹ Schweizer 1975, 58.

¹²² Numbering here follows MT. For discussion of its textual form, see Stendahl 1991, 104-106; Gundry 1967, 105-108; Beaton 2002, 97-102.

(c') the land of *Zebulun* and the land of *Naphtali*

(b') toward the *sea*

(a') *Galilee* of Gentiles¹²³

This chiasmic structure based on geographical locations highlights the correspondence between Isa 8:23 and an event in the life of Jesus so that it may be shown that the geographical movement of Jesus the Messiah fulfills the scriptural prophecy.

On the basis of this scriptural fulfilment, Jesus is further presented as the one who fulfills the expectation evoked by Isa 9:1: "the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of darkness light has dawned." Although the meaning of darkness can be variously understood,¹²⁴ it is often used to describe the state of Israel's exile especially in Isaiah (Isa 42:7; 49:9; 59:9-10; cf. Ps 107:10-11; Lam 4:14).¹²⁵ Darkness in Isa 9:1 is cited along with Isa 8:23 which probably shows the link with the experience of Israel's exile by Assyria. Zebulun and Naphtali whose tribal areas located in Galilee were the first two of the deported tribes (cf. 2 King 15:29).¹²⁶ If darkness refers to Israel's exilic experience, the light, in contrast, refers to the restoration of Israel. What the fulfilment of Isa 8:23-9:1 suggests is to announce the *beginning* of the restoration of Israel by the commencement of Jesus' ministry.¹²⁷ This suggests that the work of Jesus is the *restorational* ministry to

¹²³ Thompson 1970, 19; Davies and Allison 1988, 379.

¹²⁴ Beaton 2002, 108-110.

¹²⁵ Charette 1992, 49-50.

¹²⁶ Geyser 1980, 307; G. E. Wright 1964, 42-43; Charette 1992, 73-75; Carter 2001, 105. Cf. Scott 1956, 230-231.

¹²⁷ So, Charette 1992, 73-75; Geyser 1980, 307. It is worth paying attention to the context of Isa 9:1. There the dawning of light is associated with (1) the yoke of slavery on God's people has been

Israel.¹²⁸

Finally, it is significant that Galilee, where Jesus the Messiah begins his ministry, is described as “Galilee of Gentiles.” Although Carter recently takes it to mean “Galilee *under* Gentiles,” that is, “a land possessed by, belonging to, ruled or controlled by Gentile imperialists, Assyria and Rome,”¹²⁹ such an interpretation does not do justice to Matthew’s overall use of “Galilee.” Although Jesus sees the miserable situation of the Galilean people, the primary condemnation is placed not so much on the Romans as on the Jewish leaders who fail to care for them (9:36; 11:28-30; cf. chapter 23).¹³⁰ Moreover, it appears that Jesus attaches positive significance to Galilee particularly *after* his death and resurrection. The theme of “going to Galilee” is repeatedly highlighted in the final part of his story (26:32; 28:7, 10). It is in Galilee that the risen

broken, (2) the weapons of battle have been removed, and (3) a miraculous child has been born to rule (Isa 9:3-5). Although Isa 9:2-6 is not cited in Matthew, Davies and Allison have no doubt that Jesus the Messiah is identified with the miraculous (Davidic) child. Davies and Allison 1988, 380. If this is the case, the description of the miraculous child king in Isa 9:5-6 may further contribute to the description of Jesus the Messiah. It is said in Isa 9:6 that he will establish the kingdom of David and uphold it with justice and righteousness. It is notable that the first thing for Jesus to say in the narrative of Matthew is “to fulfill all righteousness” (3:15). The role of the Messiah to bring justice is further articulated in Matthew’s longest citation of Isa 42:1-4 in 12:15-18.

¹²⁸ Pace Verseput 1995, 110.

¹²⁹ Carter 2001, 105. Carter may be right in denying the claim that around the time of Jesus Galilee was inhabited by non-Jews, or was particularly susceptible to Hellenization. Cf. Freyne 1980, 138-145. However, that does not necessarily mean that the reference to the gentiles in “Galilee of Gentiles” has no positive significance within the narrative. Certainly, historically, Galilee was under the control of Rome but it does not explain why Galilee was singled out by Matthew since other parts were also under the control of Rome. On the contrary to Carter, in my view, the reference to the gentiles has an important symbolic significance within the narrative which Matthew makes as we shall argue shortly. Cf. Freyne 1988, 77-78.

Jesus met his disciples and commanded them to go and make the disciples of *all nations* (28:16, 19).

Why is Galilee so important for the risen Jesus?¹³¹ It certainly makes better sense when we understand its significance in the light of “Galilee of Gentiles.” Galilee symbolizes not only the place where Jesus starts his restorational ministry to Israel but also the place of Gentiles (nations) where, after his death and resurrection, Jesus makes evident his intention to extend his universal mission through his disciples.¹³² Within Matthew’s narrative, the significance of “Galilee of the Gentiles” can be best understood to show *proleptically* that the Messiah of Israel described in Isa 9:1-6 is also the Messiah of all nations.¹³³

4.12. Isa 53:4 // Matt 8:17

Isa 53:4 (MT)

אָבן חֲלִינוּ הָיָא נָשָׂא וּמָכַא בְּיָנוּ סְבָלָם

Isa 53:4 (LXX)

οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται

¹³⁰ As we shall see later, Matthew’s extensive use of Ezek 34 makes this point, too.

¹³¹ Swartley helpfully sets out three scholarly positions on the significance of Galilee. Swartley 1994, 39-43.

¹³² Cf. Luz 1989, 194-195; Beaton 2002, 106; Swartley 1994, 269-277.

¹³³ We will later consider the relation between the restoration of Israel and the restoration of the

Matt 8:17

Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

It is possible that Matthew translates from MT the cited text which differs from LXX.¹³⁴

What is of primary significance for our purpose is that Jesus the Messiah is now *explicitly* identified with the Servant of the Lord in Isa 53. The close association between Ps 2:7 and Isa 42:1 in 3:17 (and 17:5) may make us anticipate such an identification,¹³⁵ and Matthew provides the framework by which Jesus' healing ministry is understood. His healing work is the fulfillment of scriptural prophecy, more particularly, the realization of the Servant of the Lord's curative task.¹³⁶

A most debatable textual issue, however, has been whether, in its identification of Jesus with the Servant, Matthew also has the context of Isa 53:4 in view, particularly the distinctive idea of vicarious suffering of the Isaianic Servant of the Lord. Hooker gives a negative verdict:

There is no thought in this verse of any expiation of sin; the meaning is certainly not that the guilt which caused the suffering was transferred in some way to Jesus..... while he cured those who suffered, he did not transfer their ailments to himself.¹³⁷

The way in which Hooker approaches this issue and her consequent conclusions have been rightly criticised most recently by Watts.¹³⁸ He indicates that Hooker has dealt with these "sayings in a piece meal fashion, treating linguistic parallels in isolation,

nations.

¹³⁴ Stendahl 1991, 106-107; Beaton 2002, 112-114.

¹³⁵ Gerhardsson 1979, 91; Kingsbury 1975, 62-63.

¹³⁶ France 1989, 300-302.

¹³⁷ Hooker 1959, 83.

and to varying degrees failing to take into account that the whole is commonly greater than the sum of the parts.”¹³⁹ He further argues that “even when a saying is regarded in its totality, it must also be located within the broader context of the evangelist’s presentation of Jesus’ ministry.”¹⁴⁰ In order to consider the issue appropriately, we need to take into account Matthew’s other possible use of Isa 53, particularly Isa 53:10 (20:28) and Isa 53:12 (26:28) though we need to wait until we deal with those passages in due course.¹⁴¹

The following observations are, however, worth underlying at this point. First, it is likely that Matt 9:2 suggests the nexus between sins and sickness so that Jesus’ physical healing may be associated with the forgiveness of sins (Matt 9:1-8; cf. John 9:2).¹⁴² Second, in the beginning of Jesus’ life, it is stated that he will save his people from their *sins* (1:21) while, close to the end of his life, he explains that he will die in order to forgive *sins* (26:28). Thus it could be said that it is within this soteriological context that his entire ministry takes place, i.e. the proclaimed coming of the kingdom of heaven and his enactment of it (e.g. 4:17; 4:23-25; cf. 3:2; 10:5). Healing is certainly an important dimension of the manifestation of the coming kingdom (11:5; 12:28). Thus,

¹³⁸ Watts 1998, 126; Jeremias 1960, 142ff.

¹³⁹ Watts 1998, 126.

¹⁴⁰ Watts 1998, 126.

¹⁴¹ For scholars such as Beaton, Gerhardsson and Hill, the theme of servanthood is paramount in our passages. Beaton 2002, 118-119; Gerhardsson 1979, 91; Hill 1980, 9. Although not opposed to such an interpretation, in my view they too easily identify the task of the Servant of the Lord with servanthood, without sufficient argument. See the discussion of the idea of “service/servanthood” in Isaiah by Hooker and Watts. Hooker 1959, 74-75; Watts 1998, 137-138. A better text to make the point is Matt 20:28 as we will argue in due course.

¹⁴² Gundry 1967, 230; Carson 1995, 205.

healing and the forgiveness of sins are inextricably connected in Jesus' life and ministry.¹⁴³

Finally, we should not underestimate the significance of the fact that Isa 53:4 is *explicitly* cited here, which may later contribute to discerning Matthew's other use of Isa 53.¹⁴⁴

4.13. Ezek 34 // Matt 9:36/ 10:6/ 14:14/ 15:24, 32

In this section, we will argue that clear allusions to Ezek 34 are found in several key passages. Matt 9:36 describes Jesus' compassion on the "harassed and helpless crowds" who were "like sheep without shepherd." Since the motif of "sheep without a shepherd" appears not only in Ezek 34:5 but also in Num 27:17, 1 King 22:17, and 2 Chr 18:16, we cannot be certain of the allusion to Ezek 34 from this passage alone.

However, the "sheep without a shepherd" referred in 9:36 is probably to be identified with "the lost sheep of the house of Israel" in 10:6. For the situation of the "sheep without a shepherd" serves as a basis for Jesus' sending his disciples in 10:5ff.¹⁴⁵ The link between "lost sheep" and "sheep without a shepherd" can also be seen in Ezek 34:4-5, 8. Besides, God's promise that he will *seek* his "lost" sheep in Ezek 34:16 seems to correspond to that the disciples are *sent* to "the lost sheep of the house of Israel." Matt 15:24 shows that the task of seeking the lost sheep is Jesus' own task so

¹⁴³ Beaton 2002, 115-116.

¹⁴⁴ Cf. Luke 22:37; John 12:38. The citation from Isa 53:12 in Mark 15:28 has been generally regarded as a later addition to Mark's text. Metzger 1994, 99.

¹⁴⁵ Cousland 2001, 88-89.

that the disciples are simply delegated his personal task and authority.¹⁴⁶ Finally, the sheep are explicitly identified with “the house of Israel” in Ezek 34:30-31.¹⁴⁷ Taken together, the allusion to Ezek 34 in 9:36 and 10:6 (15:24) can hardly be doubted.

What the allusion suggests is that Jesus is the Davidic shepherd of Israel (Ezek 34:23-24). The true shepherd in Ezek 34:11-22 is YHWH, not David. However, since David is set up over Israel as the *ideal* “one shepherd” by YHWH (Ezek 34:23), there is no reason to doubt that his shepherding represents YHWH’s shepherding.¹⁴⁸ Levenson indicates that in Ezek 34, David’s kingship does not clash with YHWH’s. His pastoral office is subsumed within YHWH’s and is not in antithesis to it.¹⁴⁹ Thus, Block describes David as “(under-) shepherd of Yahweh’s flock.”¹⁵⁰ Moreover, while Jesus is the Messiah from the beginning of the narrative, Matthew also communicates to the reader by use of the Scripture that he is also God (1:23; 3:3). Thus, it is appropriate that Jesus is identified with the true shepherd in Ezek 34.¹⁵¹

A further significance of the allusion to Ezek 34 at 9:36 lies in its placement within the literary structure of the Gospel. The preceding passage (9:35) is the summary of Jesus’ ministry which makes the inclusio with 4:23.¹⁵² Notably, it is immediately after the summary of Jesus’ ministry of teaching, preaching, and healing that the

¹⁴⁶ Geyser 1980, 308; Charette 1992, 72.

¹⁴⁷ Heil 1993, 702.

¹⁴⁸ For the criticism of the interpretation of David *redivivus*, see Cousland 2001, 189-191; Roberts 1992, 44.

¹⁴⁹ Levenson 1976, 87.

¹⁵⁰ Block 1995, 172.

¹⁵¹ Mauser 1992, 59.

¹⁵² Bauer 1988, 58.

Ezekiel's shepherding motif appears. What is implicit is that Jesus' ministry of teaching, preaching, and healing, constitutes acts of Davidic shepherding. This point is confirmed by the fact that the ministry of the disciples to shepherd "the lost sheep of the house of Israel" basically parallels that of Jesus (10:7-8).¹⁵³ Thus, Heil indicates that the earlier expectation that Jesus "will shepherd my people Israel" (2:6) has been *particularized* by the teaching, preaching, and healing of Jesus.¹⁵⁴ Thus, Jesus' entire ministry can be understood in the light of the Davidic shepherding of Israel described in Ezek 34.

This point is further supported by additional observations. As the true shepherd guides his sheep or bring back those who went astray (Ezek 34: 13, 16), Jesus' preaching and teaching provide the crowds with guidance, and enables them to learn how to conduct themselves.¹⁵⁵ Matt 18:12-15 is also instructive in that the shepherding of seeking the sheep who went astray is associated with the admonition and instruction of church members.

Jesus' healing is more explicitly linked with the role of the shepherd in Ezek 34 where true shepherding is vividly described. God as the true shepherd promises, "I will bind up the injured, and I will strengthen the weak" (Ezek 34:16), whereas the false shepherds had not "strengthened the weak," "not healed the sick," and "not bound up the injured" (Ezek 34:4). Thus, healing is a significant part of shepherding in Ezek 34, and Jesus' ministry of healing, as well as teaching and preaching, is regarded as an act

¹⁵³ Weaver 1990, 84-85. However, teaching is not included in the ministry of the disciples until 28:19-20.

¹⁵⁴ Heil 1993, 701.

¹⁵⁵ Cousland notes in Sir 18:13 an explicit connection between tending a flock and teaching: "He (the Lord) rebukes and trains and teaches them, and turns them back, as a shepherd of his flock."

of the Davidic shepherd.¹⁵⁶

The shepherding portraiture of Ezek 34 sheds further light on Jesus' ministry. It entails feeding as well as healing: "I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountatins of Israel" (Ezek 34:14-15). Given such understanding of Ezekiel's shepherding, it is not difficult to see the connection between Ezek 34 and two feeding stories in Matt 14:13-21 and 15:32-39. Although the terms "shepherd" or "sheep" do not appear in either story, the literary context in which these two feeding stories are set heightens the reader's understanding of Jesus' shepherding ministry. In 14:13-14, seeing a great crowd, Jesus had compassion on them and healed their sick. Such compssion is another important aspect of true shepherding in Ezek 34. Levenson describes YHWH's shepherding from Ezek 34:11-16 as "the just and *compassionate* rule of God"(Emphasis added).¹⁵⁷ Block also argues that the assertion that he (David=Shepherd) will be "prince in their midst (Israel = sheep)" suggests that Ezekiel emphasizes "the ruler's identification with people" (Ezek 34:24).¹⁵⁸ The term compassion (σπλαγγχνίζομαι) in 14:14 also appears in 9:36 and 15:32 (the second feeding story), and Jesus' healing with compassion in 14:13-14 suggests that it is part of his shepherding activity. It is within this shepherding context that the first

Cousland 2001, 120.

¹⁵⁶ This point would be striking since we scarcely find any clear Jewish evidence about the link between the Messiah and healing. Although 4Q521 is a passage often discussed for this matter, it seems that the subject of the miracle in line 11 is most likely the Lord in line 10. Cf. Beaton 2002, 163-64.

¹⁵⁷ Levenson 1976, 86.

¹⁵⁸ Block 1995, 176.

feeding story takes place so that Jesus' miracle is also seen as a fulfillment of the Davidic shepherd prophecy in Ezek 34. The fact that Jesus ordered "the crowds to recline on the grass" (14:19) may recall God's promise to shepherd his people in Ezek 34:14-15: "With good pasture I will feed them, and upon the mountain heights of Israel shall be their grazing ground., There they shall *lie down in good grazing ground*, and on rich pasture they shall feed on the mountains of Israel. I myself will shepherd my sheep; I myself will *make them lie down*, says the Lord."¹⁵⁹

The second feeding story makes its connection with the motif of shepherding in Ezek 34 more evident. In the story of the Canaanite Woman that precedes the feeding story, Jesus declares that he is "sent only to the lost sheep of the house of Israel" (15:24), a saying which recalls an earlier command to his disciples (10:6). Significantly, the second feeding story appears after the story where Jesus and the Canannite woman were discussing who is to be shepherded.¹⁶⁰ Metaphorically, shepherding here takes the form of giving *bread*, which corresponds to giving *bread* in the following feeding story (15:26-27, 33, 34, 36, 37). Donaldson seems correct in suggesting that the crowds who gather to be fed in 15:30 are "the lost sheep of the house of Israel."¹⁶¹

This is confirmed by further observations about the immediate context of the feeding story as well as in the story itself. As in the the case of the first feeding story, Jesus' healing (shepherding) activity frames the feeding story (15:29-31). Jesus again shows his compassion for the crowds (15:32). It may be significant that the second feeding story takes place *on the mountain* (15:29) since the mountain motif appears in

¹⁵⁹ Emphasis added. Heil 1993, 703.

¹⁶⁰ Donaldson 1985, 130.

Ezek 34 no less than five times.¹⁶² Taken together, there is a clear connection between the two feeding stories and the shepherding motif in Ezek 34, and Jesus' feeding is an act of the Davidic messianic shepherd of Israel.¹⁶³

It is important, finally, to comment on the significance of this extensive messianic use of Ezek 34 in Matthew. First, the use of Ezek 34 which speaks of the coming Davidic shepherd king confirms the significance of the identification of Jesus as the Davidic Messiah in Matthew. It also helps us to understand Jesus' ministry of teaching, preaching, healing, and feeding in the light of the *messianic shepherding*. If Matthew's messianic use of Ezek 34 is taken into account, one might claim that this messianic motif is far more pervasive in Matthew than normally thought.¹⁶⁴ Second, Ezek 34 is part of Ezekiel's *restoration prophecy* in which the true shepherd plays a key role in seeking and regathering the lost or scattered sheep, i.e. the exiles of Israel. Here the *primary* focus is on the restoration of Israel rather than that of the nations.¹⁶⁵ Then, Jesus' statements on his exclusive mission to Israel in 10:5-6 and 15:24 are to be understood in the light of Ezekiel's restoration prophecy.¹⁶⁶ Third, the identification of

¹⁶¹ Donaldson 1985, 130.

¹⁶² Bammel 1984, 220.

¹⁶³ Heil 1993, 703-704; Bammel 1984, 220; Donaldson 1985, 130; Cousland 2001, 121; Mauser 1992, 60.

¹⁶⁴ Aune 1969, 26-31.

¹⁶⁵ It has been debated whether Ezekiel has the restoration of Israel *alone* in view or that of the nations as well. For the inclusive view, Ackroyd 1968, 113-117. For the exclusive view, Darr 1987, 271-279, and Block 1995, 172. We will deal with this issue within the context of Matthew in due course.

¹⁶⁶ Geyser rightly notes the significance of the number twelve in 10:1, 2, and 5 in the context of the shepherding of lost sheep, the twelve disciples being the first fruit or core of the restoration of

Jesus as the Davidic shepherd in Ezek 34 evokes the image of his humble and compassionate rule,¹⁶⁷ an image conspicuously different from that of a Jewish warrior messiah.¹⁶⁸ Finally, Israel's evil shepherds, extensively criticised by YHWH due to their failure to care for the sheep charged to them (Ezek 34:1-10), have counterpart in the current leadership of Israel (the scribes, Pharisees, chief priests, and elders). Then, they are critically exposed and replaced by the Davidic Shepherd of Israel, i.e. Jesus the Messiah (cf. 15:1-20; 16:1-12).¹⁶⁹

4.14. Isa 35:5-6 / 61:1 // Matt 11:5

It is generally acknowledged that Matt 11:5 alludes to Isa 35:5-6 and Isa 61:1 (perhaps also Isa 29:18).¹⁷⁰ The significance of each allusion for Matthew's Christology, however, has not been universally accepted. Collins offers an interpretation of Matt 11:5 which suggests that Jesus is the eschatological prophet. In its support, he discusses 4Q521 alluding to Isa 61:1, a text in which the Messiah appears along with God. While it is apparently God who heals the wounded and gives life to the dead, the role of

Israel's twelve tribes (cf. 19:28). Geyser 1980, 307-310; Charette 1992, 72-73; Evans 1997, 317-18; Verseput 1995, 112.

¹⁶⁷ Levenson 1976, 88.

¹⁶⁸ It may also be significant that Ezek 34 speaks of "a covenant of peace" made with Israel (Ezek 34:25 cf. Ezek 37:26). Aune notes the use of the shepherd-sheep imagery for the Messiah in *Pss. Sol.* 17:26. Aune 1969, 27. Although the possibility of the allusion there to Ezek 34 cannot be denied, the text is not as clear as in Matthew which shows the *particular* connection with Ezek 34. Moreover, even though Ezek 34 is applied to the Messiah in *Pss. Sol.* 17, it is done *after* his conquest of the nations (17:21-25).

¹⁶⁹ Cf. Cousland 2001, 92; Beaton 2002, 165-172.

¹⁷⁰ Gundry 1967, 79-80; Stendahl 1991, 91; Lindars 1961, 248.

preaching is usually assigned to an agent so that it is likely that God acts through the Messiah. Since the speaker of Isa 61:1 is “a prophet, who makes a proclamation in the name of God,” and since the prophets are called “anointed ones” in CD 2:12 and 1QM 11:7, the Messiah who fulfills the task of Isa 61:1 in 4Q521 is the eschatological prophet. This, for Collins, supports his thesis that the allusion to Isa 61:1 as well as the inclusion of raising the dead in Matt 11:5 suggest that Jesus is the eschatological prophet.¹⁷¹

This interpretation is, however, not without problems. A main objection is that there is little evidence for Jesus as the eschatological prophet in Matthew. There are two types of expectations in the Old Testament of the eschatological prophet: Elijah as the prophet and the Moses-like prophet. The former derives from Mal 3:1, 23-24, the latter from Deut 18:15-18, but, as Collins admits, “the eschatological prophet is a shadowy figure, not only in the Scrolls, but generally in the Judaism of the time.”¹⁷²

As far as Matthew is concerned, Elijah as the eschatological prophet is consistently identified not with Jesus but with John the Baptist (3:1-4; 11:10, 14; 17:10-13). In spite of this, Collins still argues: “The signs in Matthew 11:5 / Luke 7:22 could easily be taken to suggest that Jesus was *Elijah redivivus*. The pericopes in Matt 11:7-15 and Luke 7:24-28 identifying John as the messenger are placed at this point to *undo that impression* and affirm that Jesus was greater than the Baptist.”¹⁷³ This interpretation is, however, far from convincing because if afterwards Matthew’s Jesus

¹⁷¹ Collins 1995, 116-122, 205-206.

¹⁷² Collins 1995, 116. For more extensive examination of evidence for the “eschatological prophet” expectation in the Judaism of the time, see Bauckham 2002a, 5-14 and idem 2001, 438-448.

¹⁷³ The latter emphasis mine. Collins 1995, 121-122.

has to *undo the impression* of Jesus as Elijah, why was it necessary, in the first place, to identify him as Elijah? The point that Jesus is greater than the Baptist has been already made in 3:11-16 without evoking the image of Jesus as Elijah. Collins' argument here reveals the difficulty of sustaining the identification of Jesus as the eschatological prophet.

Another possibility of understanding Jesus as the eschatological prophet lies in the eschatological Moses-like prophet. Allison has argued that "Mark and Matthew plainly identify John the Baptist with Elijah, Jesus with the prophet like Moses," whose biblical base is Deut 18:15,18.¹⁷⁴ However, contrary to Allison's claim, there is little evidence of the citation from and /or allusion to Deut 18:15 in Matthew. One possible allusion might be in 17:5 where ἀκούετε αὐτοῦ may recall Deut 18:15, given a Moses typology in the transfiguration story.¹⁷⁵ Puech rightly indicates, however, that "the very presence of Moses and Elijah (representative of the Law and the Prophets)¹⁷⁶ with Jesus in the transfiguration scene (Matthew 17 and parallels) signifies that Jesus is neither the expected Prophet like Moses nor *Elijah redivivus*, but the Messiah coming to inaugurate his messianic kingdom."¹⁷⁷ Furthermore, what this transfiguration story climactically reveals is God's endorsement of Jesus the Messiah as *his Son* who starts revealing the way of the cross (16:21).¹⁷⁸ Even though a Moses typology can be

¹⁷⁴ Allison 1993, 75, 77.

¹⁷⁵ Allison 1993, 244. Allison's other adduced evidence is far from convincing. Allison 1993, 185, 238.

¹⁷⁶ I reserve these identifications, though.

¹⁷⁷ Puech 1994, 243.

¹⁷⁸ Luz 2001, 395-396.

perceived on some occasions in Matthew, there is little evidence to assure the identification of Jesus as the eschatological Moses-like prophet.¹⁷⁹

What is the significance, then, of the allusion to Isa 61:1 in Matt 11:5? Although Collins regards the speaker of Isa 61:1 as a prophet, such identification is not as clear as he suggests. Outside Isaiah, anointing is primarily associated with kings and on occasions is explicitly associated with Spirit as well as kings (1Sam 16:13; 2Sam 23:1-2).¹⁸⁰ Williamson notes that the combination of Spirit and anointing in Isa 61:1 shows “the obviously royal overtones.”¹⁸¹ Isa 11:2 also speaks of the Spirit resting upon the coming king, the text which is the most popular messianic text in early Judaism as far as our evidence goes.¹⁸² Both Bauckham and Wright suggest that Isa 61:1 would probably have been read by late Second Temple Jews in the light of an exegetical link with Isa 11:2.¹⁸³

Moreover, it is worth noting the immediate context of Matthew’s allusion to Isa 61:1 in which the term “Christ” appears (11:2). Up to this point in the narrative, the title is clearly identified as that of the royal Messiah (1:1-17; 2:3) so that, unless there is

¹⁷⁹ Cousland 2001, 208-213. Aune opines: “although Matthew utilizes a number of literary devices and theological motifs to depict Jesus as a new Moses, he never attempts to identify Jesus with the eschatological Mosaic prophet.” Aune 1983, 155; Lindars also opines; “We may instance the Q account of the Temptations, Matthew’s setting of the Sermon on the Mount as a New Law, and Luke’s elaboration of the Transfiguration itself. But this typology is not equivalent to a messianism in terms of the Prophet of Deut 18.” Lindars 1961, 205. For the interpretation of Matt 21:11, Cousland 2001, 213-217.

¹⁸⁰ Williamson 1998, 177.

¹⁸¹ Williamson 1998, 178.

¹⁸² See 2.1.

¹⁸³ Bauckham 2002a, 6, n.20; Wright 1996, 536.

strong evidence to suggest other types of messiah, “Christ” is naturally understood as the royal Messiah.

Taken all together, it seems likely that Isa 61:1 would have been read in Matthew in such a way as to prefigure not so much the eschatological prophet as the royal Messiah. This identification naturally fits into Matthew’s overall presentation of Jesus as the royal Messiah.¹⁸⁴ If this is the case, the proclaiming of the gospel may be understood as part of the acts of the royal Messiah.¹⁸⁵

Finally, we must note the significance of Matthew’s allusion to Isa 35:5-6. The original context speaks of the coming of YHWH to restore Israel (Isa 35:4). The miracles that the blind see, the deaf hear, and the lame walk, are signs of God’s coming leading to the restoration of Israel (cf. Isa 40:1-11). While it is apparently God who will do those miracles, the combination with Isa 61:1 here probably suggests that God is working through the Messiah. That is, it is through the ministry of Jesus the Messiah that God’s coming leading to the restoration of Israel is taking place.

4.15 Mal 3:1 / Exod 23:20 // Matt 11:10

Mal 3:1 (MT)

הַנִּגִּי שִׁלַּח מַלְאָכֶי
וּפְנֵה-דֶרֶךְ לְפָנַי

Mal 3:1(LXX)

¹⁸⁴ This is another point on which Collins admits the difficulty of sustaining the identification of Jesus as the eschatological prophet because Jesus is obviously and climactically crucified as “the king of the Jews,” the royal Messiah, not as the eschatological prophet. Collins 1995, 206.

¹⁸⁵ It is suggestive that 2 Sam 23:1-2 shows the link between David, anointing, Spirit, and *speaking* (cf. Acts 2:30). Also, Matt 26:68 might be indicative of the link between the royal Messiah and the role of prophesying.

ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου
καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου

Exod 23:20 (LXX)

ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου
ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ

Matt 11:10

οὗτός ἐστιν περὶ οὗ γέγραπται,
Ἴδού ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

Since “my messenger” in Matt 11:10b is explicitly identified with Elijah in 11:14, it seems likely that the base text of 11:10b is Mal 3:1¹⁸⁶ though ἀποστέλλω and πρὸ προσώπου σου may derive from Exod 23:20.¹⁸⁷ The combination makes the following suggestion possible. On the one hand, in Mal 3:1, “I” and “me” of “I am sending my messenger to prepare the way before me” are YHWH, and “my messenger” is identified with Elijah in Mal 3:23 (MT). On the other hand, in Matt 11:10b, “I” of “I send my messenger before you” is YHWH and “my messenger” is “Elijah to come” who is identified with John the Baptist (11:14). The reference of “you” here is to Jesus the Messiah (cf. 11:2), so it is clear that Mal 3:1, which is identified with Mal 3:23 and Exod 23:20, is interpreted messianically.¹⁸⁸ Accordingly, it can be said that at least Matt 11:10 provides a messianic interpretation of Mal 3:1 which speaks of the idea of

¹⁸⁶ Although it is not easy to decide whether the base text of 11:10b is the MT or LXX of Mal 3:1, it seems likely that it is the MT because 11:10c is presumably based on the MT rather than the LXX of Mal 3:1. Luz 2001, 138.

¹⁸⁷ Contra Davies and Allison 1997, 249; Pace Luz 2001, 138.

¹⁸⁸ Stendahl 1991, 49-50; Davies and Allison 1997, 250; Luz 2001, 138.

Elijah as the precursor of the Messiah (cf. 17:10).¹⁸⁹

4.16. Isa 42:1-4 // Matt 12:18-21

Isa 42:1-4, quoted in 12:18-21 with the “fulfilment formula,” is the longest citation in Matthew. Its textual form is closest to the MT though Matthew’s own modification may be revealed in some points.¹⁹⁰ The “fulfillment formula” (ἵνα πληρωθῇ) at 12:17 leads us *primarily* to the points of contact between the text cited and its *preceding* context. 12:15-16 speaks of Jesus’ command of silence to those healed and also of his non-confrontational withdrawal in the face of the threat posed by the Pharisees.¹⁹¹ Both of the motifs coincide well with the language of v.19 “he will not wrangle nor cry out” and / or “nor will anyone hear his voice in the street.” Another point of contact can be Jesus’ healing in 12:15, while the motif of Jesus’ compassionate ministry also matches the language of v.20 “He will not break a bruised reed or quench a smoldering wick.”¹⁹² Thus, on the surface level, the citation may function in such a way as to show Jesus’ secrecy, his non-confrontational withdrawal, and his compassionate ministry, all as the fulfilment of the Scripture.¹⁹³

¹⁸⁹ According to Stendahl and others, this messianic interpretation may be pre-Christian. Stendahl 1991, 50; Luz 2001, 138; Davies and Allison 1997, 250.

¹⁹⁰ Luz 2001, 191. For analysis of textual form, Beaton 2002, 139-140; Stendahl 1991, 108-115.

¹⁹¹ In Matthew, the “withdrawal” motif often signals the significant turning points of Jesus’ life and ministry in the face of new challenges (4:12; 14:13). In our text, this is the *first* occasion in the narrative to mention the plot of the Jewish leaders to destroy Jesus, apart from chapter 2 (12:14; cf. 26:4; 27:1).

¹⁹² Beaton 2002, 149-151.

¹⁹³ Although it is true, as Neyrey contends, that the secrecy motif is less prominent in Matthew than

The significance of the citation, however, cannot be limited to the points of explicit contact. Beaton correctly perceives: “In addition to the fact that Isa 42:1-4 provides the viewpoint of God, its length and content serve to frame Jesus for the audience in a particular manner and to interject evocative imagery and concepts into the narrative.”¹⁹⁴ As to the functions of the citation, four things may be noted.

First, it seems likely that Matthew understands the servant of the Lord in Isa 42:1-4 as the royal Messiah. Williamson notes a considerable degree of agreement among OT scholars in saying “whatever else is to be said about the servant in Isa 42:1-4, he is presented to us in royal guise.”¹⁹⁵ We have also seen evidence of the identification between the Isaianic servant of the Lord and the Messiah in pre-Christian Jewish literature (the Similitudes).¹⁹⁶ Additionally, the Isaiah Targum (41:1) also attests the messianic understanding of the passage.¹⁹⁷ Such identification on the part of Matthew is confirmed by the observation of the second line in Isa 42:1 cited at 12:18 (ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου). This is because it corresponds not so much to any OT text as to the words of the heavenly voice at Jesus’ baptism at 3:17 where Isa 42:1 is combined with Ps 2:7.¹⁹⁸ Furthermore, whereas the citation is framed by healings (12:15, 22), the latter passage provokes the issue of the identity of Jesus as

in Mark, we can still see it on the narrative level (cf. 16:20; 17:9). Neyrey 1982, 468.

¹⁹⁴ Beaton 2002, 189.

¹⁹⁵ For his detailed arguments in support of this, see Williamson 1998, 132-135.

¹⁹⁶ See 2.8.2.

¹⁹⁷ Chilton 1987, 80-81.

¹⁹⁸ Cope 1976, 36. Stendahl 1991, 110-111.

“Son of David” (12:23).¹⁹⁹ Although it seems unlikely that there is a “servant christology” in Matthew independent of the Messiah,²⁰⁰ the identification between the two figures rather *enriches* the role of Jesus the Messiah.

Second, the citation provides the scriptural basis for understanding of Jesus’ ministry in the light of *justice* (12:18, 20). Admittedly, the interpretation of κρίσις has been difficult to resolve. Neyrey and Cope, for instance, take it to mean judgment rather than justice in the light of the literary context following the citation where κρίσις appears to be used as judgment (12: 36, 41, 42).²⁰¹

Nonetheless, a strong case can be made for justice.²⁰² (1) The consensus that the usage of κρίσις in 23:23 denotes justice suggests “that such a meaning lies within the realm of Matthew’s semantic range.” (2) There is a conspicuous lack of formulaic language involved in 12:18 and 20. When κρίσις refers to judgment, Matthew uses formulaic language such as “in the day of judgment” (10:15; 11:22, 24; 12:36) or “rising up in judgment against this generation” (12:41-42). (3) There is a positive rather than a condemnatory tone in the citation. For instance, ἀπαγγελλειν which is directly linked with κρίσις in 12:18 is usually associated in Matthew with heralding the good news about Jesus (2:8; 8:33; 11:4; 28:8, 10, 11).²⁰³ The linkage of κρίσις with εἰς νῆκος

¹⁹⁹ For the interpretation of μήτι, I agree with Beaton that it anticipates a positive response. Beaton 2002, 182.

²⁰⁰ Pace Beaton 2002, 175.

²⁰¹ Neyrey 1982, 464-465; Cope 1976, 43, n.80.

²⁰² The following discussion owes to Beaton 2002, 144-145.

²⁰³ Neyrey 1982, 462. Neyrey’s argument is actually inconsistent. He places the two different

(12:20) is also best understood to mean a victorious establishment of justice. (4) The positive usage of κρίσις beyond “judgment” can be detected in a number of texts in OT where it is put in parallel with the ideas of seeking the right, defending the fatherless, delivering the oppressed, and caring for widows (Isa 1:17, 21; Jer 22:3; Zech 7:9; Mic 6:8; Hos 6:6).²⁰⁴ This is what Jesus characteristically does (e.g. chapters 8-9; chapter 19). (5) In the light of Matthew’s use of the OT citations elsewhere, while the surface link between the citations and their contexts should be looked for in their immediate (preceding) contexts, the deeper links between them are *not necessarily* confined to the surrounding contexts. For instance, whereas the formula citation of 1:23 provides a significant theme of “God with us” into the Gospel, its significance can be attested in much wider contexts (18:20; 28:20).²⁰⁵ All taken together, κρίσις in 12:18 and 20 seems to be best understood as justice rather than judgment.

The implication of this discussion is that by the means of the citation of Isa 42:1-4, Matthew portrays the role of Jesus the Messiah to proclaim and establish *justice*.²⁰⁶ This is particularly significant in the light of the fact that justice was consistently regarded as one of primary responsibilities of the king in OT so that the ideal king is expected to equip with it as a characteristic virtue (Isa 9:6 (ET 9:7); 11:1-5; Jer 23:5; 33:15-16; Ps 72:1-4).²⁰⁷

Third, the Spirit referred to at 12:18 is also an important element here. The

interpretations about κρίσις in his article: to ‘herald the gospel’ and to ‘judge.’

²⁰⁴ Beaton 2002, 159; Williamson 1998, 135-139.

²⁰⁵ See also the discussions about the citations in 2:6 and 4:15-16. Cf. Ogawa 1984, 125-127.

²⁰⁶ Beaton 2002, 170.

²⁰⁷ Williamson 1998, 136.

dispute between Jesus and the Pharisees which immediately follows the citation revolves around the issue of the Spirit. Jesus responds to it by saying; “If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you”(12:28). Through the Spirit of God, the kingdom of God is made present among the people. Then, it could be said that the scriptural citation functions in such a way as to show (in the face of the Pharisees’ challenge about Jesus’ miracles) that Jesus the Messiah is the one who is endowed with the Spirit of God through whom he may bring the kingdom of God (cf. 11:5). The Spirit of God makes the explicit link between the “servant” in Isa 42:1-4 and the coming of God’s kingdom.

Fourth, the citation concludes with the theme of the salvation of the nations: “in his name the nations will hope” (12:21).²⁰⁸ Both the future tense of the verb and the vague concept of “hope” suggest that the salvation of the nations will be fulfilled at some future time.²⁰⁹ In fact, it is at the end of the Gospel that the theme is fulfilled (28:19; cf. 4:15-16; 24:14; 25:31-32). Isa 42:1-4 cited here provides the reader with the perspective and expectation of the Messiah in whom the nations will hope (cf. 4:15-16).

4.17. Job 9:8 / Isa 43:1-13 // Matt 14: 22-33

The story of Jesus’ walking on the water attests Matthew’s high Christology.²¹⁰ This is made evident if we attend carefully to Matthew’s use of the OT. Although there is no explicit citation of the OT in this story, it is possible to detect allusion to it. The

²⁰⁸ I agree with Beaton that it is probably better to take ἔθνη to mean inclusively “the nations” rather than “gentiles.” Beaton 2002, 146.

²⁰⁹ Ogawa 1984, 127, though he uses ‘the gentiles’ rather than ‘the nations.’

closest linguistic parallel of Jesus' walking on the water in 14:25 can be found in Job 9:8b.²¹¹

Job 9:8b (MT) :יְהוָה יַחַד עַל-כַּמְתִּי יָם׃

Job 9:8b (LXX) περιπατῶν ὡς ἐπ' ἐδάφους ἐπὶ θαλάσσης

Matt 14:25 περιπατῶν ἐπὶ τὴν θάλασσαν.

Given the allusion to Job 9:8b, it is worth noting its context which speaks, in hymnic style, of God as creator: "who alone stretched out the heavens and trampled the waves of the Sea; who made the Bear and Orion, the Pleiades and the chambers of the south" (Job 9:8-9). Since creation is a characteristic feature of the identity of God in the OT and the early Jewish literature, the allusion to a creational text in a depiction of Jesus suggests to the reader the inclusion of him in the unique divine identity.²¹²

The claim of Jesus' divine identity is strengthened by detecting another allusion to the OT. When the disciples saw someone walking on the water towards them, they cried out for fear. But immediately Jesus spoke to them, "It is I; Do not fear" (ἐγὼ εἰμι· μὴ φοβεῖσθε) (14:27). On the story level, of course, "it is I" suggests the identification of who he is, Jesus, not a ghost (14:26, 28). On the narrative level, however, taking the context and the formulation of Jesus' words into account, it is likely to suggest to the reader something more.²¹³ Heil indicates that both ἐγὼ εἰμι and μὴ φοβεῖσθε are found in Isa 43:1-13.²¹⁴ The motif of water is also used as the context of YHWH's

²¹⁰ Cf. Held 1963, 272.

²¹¹ Heil 1981, 38-43; Hays 2002b, 409-410.

²¹² Bauckham 2002c; Hays 2002, 410-411.

²¹³ Ball 1996, 74.

²¹⁴ Heil 1981, 59.

self-revelation (Isa 43:2).

Isa 43:1 *Do not fear* (MT אַל-תִּירָא; LXX μὴ φοβοῦ)”

Isa 43:2 “When you pass *through the waters*, I will be with you;”

Isa 43:5 “*Do not fear*, for I am with you”

Isa 43:10 “You are my witnesses, says the LORD, and my servant whom I have chosen, so that you may know and believe me and understand that *I am he* (MT אֲנִי הוּא; LXX ἐγὼ εἰμι).”

Isa 43:11 “I, *I am* the LORD, and besides me there is no savior.”

Isa 43:13 “*I am* God, and also henceforth *I am He*; there is no one who can deliver from my hand.”

It is not just the words ἐγὼ εἰμι but its combination with μὴ φοβοῦ in the miraculous context that strengthens the case to allude to Isa 43:1-3 in our text.²¹⁵

Moreover, YHWH in Isa 43:1-13 is depicted and revealed as the *creator* of Israel

(Isa 43:1, 7).

Isa 43:1 “thus says the LORD, he who *created* (MT בִּרְאָךְ; LXX ποιήσας) you, O Jacob, he who formed you, O Israel.”

Isa 43:7 “whom I *created* (MT בִּרְאִיתִי; LXX κατεσκεύασα) for my glory, whom I formed and made.”

The text in question is characteristically monotheistic in repeatedly affirming that YHWH is the only God; there are no others (Isa 43:10-13). Accordingly, the application of this monotheistic text to Jesus further strengthens the inclusion of him in the unique divine identity.

In identifying Jesus with YHWH in Isa 43:1-13 where YHWH’s self-revelation is linked with the restoration (salvation) of Israel (Isa 43:1, 5-7, 10-13), Matthew may intend to evoke to the reader that Jesus’ saving action represents YHWH’s restorative action for Israel.²¹⁶ Notably, one of the ways in which YHWH restores Israel is to

²¹⁵ Ball 1996, 183-184.

²¹⁶ Watts highlights this aspect, although here with respect to Mark 6:45-52, in saying “These

enable her to fulfill the role of the witness to YHWH (Isa 43:10, 12). It may be that the confession of the disciples at the end of this story, “you are the Son of God,” represents the restoration of Israel’s role as a unique witness.

Finally, the responses of the disciples to Jesus are worth considering. After having rescued Peter from drowning in the sea, Jesus got into the boat with him. Then, the disciples revered / worshiped (προσεκύνησαν) him and said “Truly, you are the Son of God (θεοῦ υἱός εἶ)” (Matt 14:33).²¹⁷ On the story level, it is not absolutely clear to what extent the disciples understood the divine identity of Jesus. However, on the narrative level, given the allusions in the context to Job 9:8 and Isa 43:1-13, the reader understands that προσκυνέω is to be taken to mean “worship” which is appropriate for the inclusion of Jesus as the object of divine worship (cf. Matt 4:10). Then, the confession of the disciples is also to be taken to mean the Son of God in a high Christological sense. All in all, this story clearly demonstrates to the reader that Jesus the Messiah is One who participates in divine identity and whose acts represent YHWH’s restorative activity of Israel.

4.18. 2 Sam 7:12-14 // Matt 16:16, 18

The story of 16:13-20 has two key elements: Peter’s confession of Jesus as the

additional correspondences, and testifying as they do to Yahweh’s self-declaration, his delivering presence, and protection from the threat of the chaos waters offer further support for the presence of an INE (Isaianic New Exodus) hermeneutic: Jesus’ delivering actions and control over the sea point to the breaking in, in strength, of Yahweh’s kingly reign as he inaugurates the long-awaited NE.”

Watts 1997, 162.

²¹⁷ Heil 1981, 66-67.

Messiah the Son of the living God and Jesus' promise to build his church. It is plausible to detect an allusion to Nathan's oracle, particularly 2 Sam 7:12-14, within this text on the grounds of thematic as well as linguistic correspondences. The significant themes of 2 Sam 7:12-14 can be summarized as follows. It is promised (1) that one of David's descendants will reign over Israel as king (v.12), (2) that he will build a temple (v.13), and (3) that he will be God's son (v.14).²¹⁸ In Matthew's story, Jesus is confessed as the Messiah (king) the Son of living God (16:16). Furthermore, it is *in response to* Peter's confession of Jesus *the Messiah, the Son of God* that Jesus declares to *build* (οἰκοδομήσω) his church, the word which is also used in 2 Sam 7:13 (LXX). Taken together, it is likely that the text in question alludes to 2 Sam 7:12-14.²¹⁹

The case for the messianic use of 2 Sam 7 is further strengthened by the observations of other texts. In 26:61, the allegation that Jesus said "I am able to destroy the temple of God, and to build it in three days" is set in a context where the Jewish leaders are seeking evidence of Jesus' messianic claim (26:63). Similarly, in 27:40 the themes of destruction and rebuilding of the temple are placed in the context of the same: "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross."²²⁰

Returning to 16:18, it is worth noting that it is not the architecture of the temple but "my church" (μου τὴν ἐκκλησίαν) that Jesus the Messiah is going to build. The

²¹⁸ Davies, and Allison 1991, 603.

²¹⁹ So, Meyer 1979, 186-187; Davies, and Allison 1991, 603.

²²⁰ Cf. Juel 1977, 117-157.

term ἐκκλησία is used three times in Matthew (16:18; 18:17 twice).²²¹ Each context clearly suggests that the “church” is the community of the disciples of Jesus the Messiah, i.e. the messianic community (16:13-28; 18:1-35).²²²

The allusion to 2 Sam 7:13 in 16:18 implicitly suggests that this messianic community is identified as the temple.²²³ Given that a main feature of the temple is God’s presence,²²⁴ it is worth noting that Jesus promises to be present among the church in 18:20: “For where two or three are gathered in my name, there am I in the midst of them” (cf. 28:20).²²⁵

In short, we have argued that there is an allusion to 2 Sam 7:12-14 in 16:16 and 18. Building “my church” is not an additional activity but an essential constituent of the Messiah’s task. This church is meant to be the community of the disciples of Jesus the Messiah, i.e. the messianic community. Furthermore, the allusion to 2 Sam 7 implicitly suggests its identification with the temple where God (Jesus) is present (cf. 18:20; 28:20). Finally, whereas Jesus promises to build “my church,” *when* and *how* he will build it are not clarified at this point. This will be revealed as the story develops.

4.19. Ps 2:7 / Isa 42:1 / (Deut 18:15, 18) // Matt 17:5

In the transfiguration scene, there is the voice from the heaven, “This is my beloved

²²¹ For discussion about the background of the term ἐκκλησία, Marshall 1973, 359-364.

²²² While 16:18 has probably the universal church in view, 18:17 has a particular church in view. Hagner 1995, 471; Luz 2001, 362; Davies and Allison 1991, 629.

²²³ Davies and Allison 1991, 628.

²²⁴ Wright 1996, 407.

²²⁵ The term ἐκκλησία appears twice in the immediate context of 18:20. Cf. Kupp 1996, 224-225.

Son in whom I am well pleased. Listen to him” (17:5).²²⁶ This is identical with that in the baptism scene in 3:17 apart from “Listen to him.” We have discussed the combined use of Ps 2:7 and Isa 42:1 in section 4.9 and the possible allusion to Deut 18:15, 18 in section 4.14 and 4.19.

4.20. Isa 53:10-12 // Matt 20:28

Barrett and Hooker have attacked the traditional view that there is an allusion to Isa 53:10-12 in Matt 20:28 (Mark 10:45).²²⁷ Their case can be summarized as follows. First, there is little *linguistic* evidence to suggest the connection between the two. Although in the Servant Songs the Servant is always described as YHWH’s servant, עֶבֶד is never rendered by διακονεῖν or any of its cognates.²²⁸ The term λύτρον cannot be connected with קִפְּיָה in Isa 53:10 since the former denotes “the redemption of a person or thing by purchase” whereas the latter “the repayment of something wrongfully withheld, together with a guilt-offering by means of expiation.”²²⁹ Furthermore, although the term πολλῶν is used in both Isa 53:11-12 (three times in LXX) and our text, Barrett claims that such a common word does not suggest any meaningful connection.²³⁰

Hooker also argues that it is hard to find *conceptual* evidence for the connection.

²²⁶ RSV translation.

²²⁷ Barrett 1959, 1-18; Hooker 1959, 74-79. Although they discuss the issue primarily based on Mark’s text, the discussion is also relevant for Matthew here. For the traditional view, see Zimmerli, and Jeremias 1965. Luz also agrees with Hooker and Barrett. Luz 2001, 546.

²²⁸ Barrett 1959, 4.

²²⁹ Hooker 1959, 77.

She distinguishes the idea of service in Jesus' teaching in Matt 20:25-28 from that in Isaiah 53. The former suggests "the idea of lowly service, rendered by one member of the community, and supremely by Jesus himself, to the others." The latter, on the other hand, suggests the idea that service is directed to YHWH, not to men in that he is primarily *YHWH's Servant*.²³¹

Although their arguments may have contributed to exposing some tenuous arguments for the traditional view, they have been rightly criticized by France, Moo, and, most thoroughly, Watts.²³² In addition to the problem of the method of Barrett and Hooker already indicated,²³³ the following points are worth pointing out. First, it is important to note the parallelism between *διάκονος* and *δοῦλος* in Matt 20:26-27. This suggests that "*διακονεῖν* is not clearly distinguished in meaning from *δουλεύειν*, and may translate an Aramaic term which echoed עבד."²³⁴ Second, the alleged difference of the idea of service between Jesus and YHWH's Servant is more apparent than real. The Servant is also spoken of as serving the "many" (Isa 53:11 LXX; εἰ δούλευοντα πολλοῖς). On the other hand, Jesus' death is also in accordance with the will of God (16:21; 26:39, 42, cf. 26: 31, 54, 56).²³⁵ Third, it is significant to note the verbal correspondence between *δὼτε περὶ ἁμαρτίας ἡ ψυχὴ ὑμῶν* in Isa

²³⁰ Barrett 1959, 7.

²³¹ Hooker 1959, 74-75.

²³² France 1998, 116-121; Moo 1983, 122-127; Watts 1997, 125-151.

²³³ See 4.12.

²³⁴ France 1998, 118.

²³⁵ Watts 1998, 138; France states that "the Servant in Isa 53 *did* benefit men by his suffering, and Jesus *did* accept his suffering in obedience to God." Emphasis is his. France 1998, 118.

53:10 (LXX) and δοῦναι τὴν ψυχὴν αὐτοῦ in Matt 20:28.²³⁶ Fourth, on the basis of the accumulation of previous observations, the reference in our text to the “many” (which appears three times in Isa 53:10-12) may have more weight than Barrett allows. In short, although each piece of evidence alone may not be strong enough to suggest the allusion to Isa 53:10-12, it is *their combination* which is peculiar enough to suggest it.²³⁷

We now turn to discuss the issue of λύτρον which bears significantly on our project. Hooker pays attention not only to λύτρον but also to its cognate verb λυτρόω which is used far more frequently in LXX. Whereas several Hebrew roots are translated by it, the overwhelmingly majority of the cases show that it represents לָאָה or פָּדָה.²³⁸ They are often used in a figurative sense of the redemption by YHWH of his people from Egypt in the Pentateuch (Exod 6:6; 15:13; Deut 7:8; 9:26; 13:6; 15:15; 21:8; 24:18; cf. Mic 6:4) and from Exile in the prophetic writings, especially Isa 40-55 (41:14; 43:1, 14; 44:22-23; 48:20; 51:10-11; 52:3, 9; cf. Isa 35:9-10; 63:9; Mic 4:10).²³⁹ She then goes on to say that,

Jesus drew from the language of Deutero-Isaiah in his teaching, and apparently understood a connection between his own mission and the New Era announced by that prophet. If, then, he associated his own person so closely with the promised redemption of Israel by Yahweh, it seems most probable that he would have connected his death also with that event, and that the term λύτρον, which he applies to his death, is derived from the same source..... There is, however, considerable evidence to justify the linking of λύτρον with the general theme of Deutero-Isaiah, which is the expected redemption of Israel by Yahweh.²⁴⁰

²³⁶ Moo 1983, 123.

²³⁷ Cf. Marcus 1992, 187, n. 129.

²³⁸ Hooker 1959, 76.

²³⁹ Hooker 1959, 76 and 185. Cf. *BDB*, 145 and 804.

²⁴⁰ Hooker 1959, 77.

Although Hooker rejects the allusion to the Servant in Isa 53, the observation she makes here is not incompatible with the point we are now making. That is, Jesus makes the explicit connection in his own death between the redemption by YHWH of Israel and the role of the Servant in Isa 53.²⁴¹ It is through his death, identified with the Servant, that the redemption by YHWH of Israel will be fulfilled.²⁴²

This interpretation matches well with our reading of the larger narrative of the Gospel. As we have argued, the hermeneutical framework with which the prologue of the Gospel provides the reader is that Jesus is the Messiah who delivers Israel from exile, i.e. to restore Israel. The genealogy which highlights the exile in the history of Israel and places the Messiah at the climax of it effectively makes the point.²⁴³ In the narrative

²⁴¹ Leske 1994, 913; Watts 1998, 141-142. Hooker herself suggests the possibility of a connection between the redemptive action of YHWH and the servant: "This, then, is a concept much wider than the Servant theme, *although it may indeed include the Servant*." Emphasis is mine. Hooker 1959, 78.

²⁴² Watts argues that the connection between the redemptive action of YHWH and the agent of that redemption has been already made within Isaiah context at least by means of the *literary arrangement* of Isaiah 52-54 with which chapters 40-55 reach their climax. Whereas chapter 52 exhorts the exiles to prepare to leave Babylon for Jerusalem, chapter 54 portrays the fulfillment of the redemption in terms of the glorious and reconciled daughter Zion who rejoices over the miraculous increase of her offspring. Then, chapter 53 links the two together so that the "death" of the "servant" may be integral to Israel's redemption by Yahweh. Watts 1998, 141-142; idem 1990, 50-58.

N. T. Wright also notes the link between the arm of Yahweh in Isa 52:10 and in 53:1: "The arm of Yahweh, which will be unveiled to redeem Israel from exile and to put evil to flight, is revealed, according to Isa 53:1, in and through the work of the Servant of Yahweh." N. T. Wright 1998, 293. Although we do not have evidence that the Jews of the time made such a link in a messianic way, that does not necessarily prevent Matthew's Jesus from making that connection especially given that there is the potentiality of the connection within Isaiah suggested by Watts and Wright.

²⁴³ Leske 1994, 898.

which follows it, his mission becomes explicit in the connection with his given-name *Jesus*: “he will save his people from their sins” (1:21). Leske argues that “Deliverance from the guilt of sin is a concept deriving from Deutero-Isaiah who saw deliverance from exile and the restoration of the Kingdom as a setting free from the punishment for breaking the covenant (cf. Isa 40:2; 42:24; 43:24, 25; 44:22; 45:17; 46:12, 13; 47:6, etc).”²⁴⁴ Wright has also emphasized that forgiveness of sins is another way of saying “the end of exile” and “the restoration of Israel.”²⁴⁵ It may also be significant that Jesus is called Emmanuel, God with us (1:23). Since exile is thought of as “remoteness from God,”²⁴⁶ that Jesus brings the presence of God among Israel is another aspect of Israel’s restoration.²⁴⁷ However, the way in which he will effect this restoration is not revealed in the prologue; 20:28 reveals that it is *through the death of the Messiah*, identified with the Servant of Isa 53, that the redemption by YHWH of Israel will be fulfilled.

At this point, it is important to make clear that the death of Jesus in Matthew is understood primarily in the light of the Messiah. The hermeneutical framework certainly leads the reader to understand it that way. Furthermore, it is worth noting that, immediately following the revelation of Jesus’ identity as the Messiah, the issue of his death began to be revealed (16:13-28; cf. 17:22; 20:17-19). This connection strongly suggests that Jesus’ death is presented within Matthew’s narrative as integral to the identity of Jesus as the Messiah. Thus, Jesus’ statement in 20:28 which reveals the purpose and meaning of that death is also to be understood in the light of the mission of

²⁴⁴ Leske 1994, 899.

²⁴⁵ N. T. Wright 1998, 290.

²⁴⁶ Talmon 2001, 110.

²⁴⁷ Cf. N. T. Wright 1998, 290, who speaks of “YHWH’s returning to Zion.”

the Messiah.

Finally, as far as the relation between redemption (λύτρον) and compensation (ἰσχύς) is concerned, the language of forgiveness of sins is admittedly not in our text. However, as we shall see shortly, 26:28 which provides another explication of the meaning of Jesus' death, alludes more explicitly to Isa 53:10-12 than here and refers to the forgiveness of sins. Thus, in light of it, Matt 20:28 is best understood in such a way that the aspect of compensation is *assumed* here. Watts sees here "a new synthesis of two commonly used restorational concepts-redemption and compensation."²⁴⁸

4. 21. Isa 53:12 / Passover Lamb / Exod 24:8 / Zech 9:11 / Jer 31:31, 34 // Matt 26: 28

During his last supper with his disciples, Jesus explains the meaning of his impending death, alluding to the OT. It is important first to pay attention to the context where his saying is uttered. Whether the last supper was the Passover meal has been debated,²⁴⁹ as far as Matthew is concerned, it can clearly be identified as the Passover meal (26:17-30, esp.17-19; cf.26:2).²⁵⁰

Jeremias has argued that there are two important aspects of the Passover festival at the time of Jesus. On the one hand, it was a special occasion to remember "the merciful immunity granted to the houses marked with the blood of the paschal lamb and the deliverance from the Egyptian servitude."²⁵¹ At the same time, it was also a special occasion to look "*forward to the coming deliverance* of which the deliverance from

²⁴⁸ Watts 1998, 142.

²⁴⁹ O'Toole 1992, 234-241.

²⁵⁰ Pace Allison 1993, 257.

²⁵¹ Jeremias 1966, 205.

Egypt is the prototype.”²⁵² Thus, there are both *retrospective* and *prospective* aspects of the Passover festival. Jesus speaks of his coming death and its meaning within the context of this heightened expectation of the coming deliverance of Israel.²⁵³

As far as Jesus’ saying is concerned, several things may be noted. First, the reader understands the *sacrificial nature* of Jesus’ death on the basis of the allusion to the suffering servant of Isa 53: 12. As we have argued, this has already been explicated in 20:28 in connection with Isa 53:10, 12 which prepares the reader to understand the cup-sayings.²⁵⁴ Although ἐκχυννόμενον (“poured out”) does not appear in LXX of Isa 53:12, it can be a literal translation of הֶעָרַךְ.²⁵⁵ Furthermore, contrary to Hooker’s claim that the use of πολλοί is common in OT, Jeremias has strongly argued that the inclusive sense of πολλοί is not so common in OT as she claims and it is a leitmotif of Isa 53.²⁵⁶ Moreover, περὶ πολλῶν certainly suggests the idea of vicariousness (cf. Isa 53:4).²⁵⁷ What is important is that all these are used in combination and it is this combination that most likely suggests the allusion to Isa 53:12.²⁵⁸

It is also plausible that the death of Jesus the Messiah is to be understood in the

²⁵² Jeremias 1966, 206, emphasis his.

²⁵³ Jeremias 1966, 59-61; Wright 1996, 557; Watts 1997, 361. Although Marshall expresses caution concerning Jeremias’ reconstruction of the future expectation of the Passover festival based on the later Jewish evidence, he also points out that there is a strong emphasis on the element of future expectation in the sayings of Jesus themselves (26:29). Marshall 1980, 77-79.

²⁵⁴ Marshall 1980, 98.

²⁵⁵ BDB, 788, which lists ‘pour out’ as a meaning of הֶעָרַךְ and Isa 53:12 is quoted as an example of it. Moo 1983, 131; Gundry 1967, 59.

²⁵⁶ Jeremias 1968a, 537-538; Idem 1960, 140-144.

²⁵⁷ Marshall 1980, 89. Cf. Moo 1983, 132.

light of *the Passover lamb*. It is important to take seriously into account the immediate Passover context in which Jesus speaks of his impending death. Passover is *repeatedly* referred to in the narrative (26:2, 17, 18, 19). That the identification of Jesus the Messiah as the Passover lamb is probably implied here. Otherwise, such repeated narrative reference to the Passover seems to make little sense.²⁵⁹

The reference to the “covenant” is also important. Scholars have suggested that there is an allusion here to Exod 24:8 based on the linguistic evidence: ἰδοὺ τὸ αἷμα τῆς διαθήκης (Exod 24:8 LXX) and τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης (Matt 26:28). The immediate context of the former refers to the representation of the twelve tribes of Israel (Exod 24:4) while *twelve* disciples of Jesus are depicted as the recipients of the covenant (26:20; cf. 10:2; 19:28).²⁶⁰

Having accepted the allusion to Exod 24:8, I would argue that “the new covenant” in Jer 31:31-34 is also a significant scriptural resource in our text. The context in which Jesus’ cup saying is uttered is filled with *eschatological* flavour. Matt 20:28 which should prepare the reader to understand this cup-saying speaks of the restoration of

²⁵⁸ Moo 1983, 131.

²⁵⁹ Cf. Jeremias 1980, 220-225. Thus I disagree with Marshall who is suspicious of the identification of Jesus as the Passover Lamb in that he fails to appreciate the significance of the repeated narrative reference to the Passover. See Marshall 1980, 87-88, 93-101. It is also possible that given the association between 23:35 (πάν αἷμα δίκαιον ἐκχυννόμενον) and 26:28 (τὸ αἷμά..... ἐκχυννόμενον), the latter as well as the former refers to the *violent nature* of Jesus’ death in line with that of the prophets of the OT. The term ἐκχυννόμενον in conjunction with αἷμα is used in LXX (apart from its use of the domestic slaughter of cattle), to speak of killing by violence. Knowles 1993, 207. Cf. Moo 1983, 130; Marshall 1980, 97-98.

²⁶⁰ Pace Watts 1997, 352-353.

Israel by means of the death of the Messiah identified with the suffering servant in Isa 53:10, 12.²⁶¹ This allusion to the suffering servant of Isa 53:12 can also be seen in this cup-saying. Moreover, the Passover festival which is an important context of this saying heightens the expectation of the *coming deliverance* of Israel. We have also suggested that the eschatological deliverance of Israel, i.e. the restoration of Israel permeates the entire Gospel and is shown particularly in the prologue. Taken together, the context of the cup-saying suggests the expectation of the *eschatological* deliverance of Israel.

The “new covenant” in Jer 31:31-34 is a strong scriptural candidate for the background to our text not only because Jer 30-31 clearly expresses the expectation of the coming days when the restoration of Israel takes place (Jer 30:3; 31:27, 31, 38), but also because the theme of the *forgiveness of sins* is referred to in connection with the new covenant: “I will forgive their iniquity, and remember their sin no more ” (Jer 31:34).²⁶² Furthermore, Jer 30-31 envisions the restoration of Israel *under the leadership of the future Davidic figure* (Jer 30:9; cf. Jer 23:5-6; 33:14-16),²⁶³ which fits the hermeneutical framework of Matthew. Thus, there is little doubt that our text alludes to Jer 31:31-34 along with Exod 24:8.²⁶⁴

Matthew’s attentiveness to these scriptural allusions certainly enriches the reader’s understanding of the meaning of the text. The following things are noteworthy.

²⁶¹ Marshall 1980, 98.

²⁶² Gundry 1982, 528; Hill 1972, 339; Charette 1992, 78.

²⁶³ Blenkinsopp 1983, 157.

²⁶⁴ Cf. Luke 22:20; 1 Cor 11:25; 2 Cor 3:6. Schnackenburg 2002, 268-269. It is also possible to think that Zech 9:11 is alluded to here especially in view of Matthew’s clear use of Zech 9:9 in 21:5, Zech 11:12-13 in 26:15 and 27:3-10, and Zech 13:7 in 26:31-32. Lindars 1961, 132-134; Wright 1996, 560-561.

First, as in the case of Matt 20:28, Jesus the Messiah is identified with the suffering servant of Isa 53. Second, he is also identified with the Passover lamb in an eschatological sense. Such double identifications are certainly possible since the suffering servant is already within Isaiah 53 *metaphorically* identified with a lamb led to the slaughter (Isa 53:4-12). In fact, we see that the description that Jesus was silent before his accusers in 26:63 and 27:14 corresponds to the description of the suffering servant metaphorically identified with the lamb in Isa 53:7.²⁶⁵ If the identification of the servant with the Passover lamb in an eschatological sense is correct, the role of the suffering servant is clearly taken to bring about the eschatological deliverance of Israel by God. Furthermore, the identification of the suffering servant with the Passover lamb highlights another important theme, that of *innocence*; the Passover lamb has to be *unblemished* lamb (Exod 12:5).²⁶⁶ In my judgment, this is why the theme of Jesus the Messiah's innocence becomes significant and is highlighted throughout the passion narrative (26:60; 27:4, 18, 19, 23), particularly by use of the Psalms of the *Righteous Sufferers*, as we shall see.

The eschatological deliverance of Israel through the death of the Messiah identified with both the suffering servant of Isaiah 53 and the Passover lamb is further confirmed by the reference to the new covenant alluded to in Jer 31:31-34. For, as Lundbom indicates, "the new covenant forms the centerpiece of a larger eschatological hope which includes a new act of salvation, a new Zion, and a new Davidic king."²⁶⁷

²⁶⁵ For other possible allusions to Isa 53 in the passion narrative, see Marcus 1995, 213-218; Moo 1983, 163-164.

²⁶⁶ Cf. Lincoln 2000, 62.

²⁶⁷ Lundbom 1992, 1088.

It is also important to note that the institution of the *new* covenant meant the constitution of the *new* people of God which is not necessarily identical with the Israel which was once the recipient of the old covenant.²⁶⁸ The institution of the new covenant implies the redefinition of Israel's identity.²⁶⁹ In this respect, the addressees of Jesus' sayings were the *twelve* disciples who most likely represent new Israel (cf. 10:1-4; 19:27).²⁷⁰ The constitution of the new covenant also marks the beginning of the new relationship between God and the people of God, i.e. the new Israel, on the basis of "the forgiveness of sins."²⁷¹

Although Jer 31:31-34 does not mention the motif of blood, this is not a serious problem. The link between the new covenant and the Messiah may be provided by Exod 24:8 (and Zech 9:11) which speaks of "the blood of the covenant."²⁷² It is through the blood of the Messiah as the suffering servant and the Passover lamb that the new covenant will be effected.²⁷³

4.22. Isa 62:11/Zech 9:9 // Matt 21:5

Another formula quotation is embedded in the story of Jesus' entry into Jerusalem

²⁶⁸ Cf. Childs 1985, 96.

²⁶⁹ Cf. Watts 1997, 352-353, 361-362.

²⁷⁰ The redefinition of Israel and definition of "his people" (1:21) are taking place in the course of the narrative. We will deal with it in chapter 5, looking at the narrative presentation of Jesus the Messiah.

²⁷¹ Lundbom 1992, 1289. This new relationship between God and his people may be expressed by Jesus' promise that "I am with you always, to the end of the age" (28:20).

²⁷² For Zech 9:11, Charette 1992, 77, n.2.

²⁷³ It may well be that the servant of Isa 42:6 and 49:8, identifying with that of Isa 53, contributes to the connection between the Messiah, servant, blood, and covenant. Cf. Watts 1997, 355-356.

(21:5; cf. 21:1-11). The points of contact between the story and the formula quotation are clear. Jesus is entering into Jerusalem riding on (a) donkey(s) (Matt 21:1-9) which corresponds to the king who is coming to Zion riding on a donkey (Zech 9:9).²⁷⁴ In addition to the quotation from Zech 9:9, it has been suggested that the introduction in Matt 21:5a derives from Isa 62:11: "Say to daughter Zion."²⁷⁵ The combined use of Isa 62:11 and Zech 9:9 is certainly plausible since both texts not only mention the "daughter Zion" but also speak of the theme of the restoration of Israel. Meyers and Meyers argue that Zech 9:1-8 speaks of the restoration of the land while Zech 9:11-17 speaks of the restoration of the people. These two sections are linked by a central section which announces "the arrival of the royal figure who will rule over the restored land and people as well as all the nations" (Zech 9:9).²⁷⁶ As to Isa 62:11, it is worth noting that "Say to daughter Zion" is followed by the quotation from Isa 40:10 which is part of the prologue (Isa 40:1-12), speaking, in a summarized form, of Israel's restoration as in Isa 40-66.

What then is the significance of the scriptural quotation for Matthew's presentation of Jesus the Messiah? It has been rightly pointed out that the force of the quotation from Zech 9:9 lies in highlighting the lowly nature of Jesus the Messiah.²⁷⁷ Although riding on a donkey does not necessarily suggest humility, the fact that the donkey in Zech 9:9 is contrasted with the war horse in Zech 9:10 suggests that the royal

²⁷⁴ For the discussion of the "two donkeys," Weren 1997, 129-130; M. C. Black 1990, 171.

²⁷⁵ Stendahl 1991, 118-119; Gundry 1967, 120; Barth 1963, 129; Weren 1997, 126.

²⁷⁶ Meyers, and Meyers 1993, 162.

²⁷⁷ Barth 1963, 130-131; France 1998, 205; Black 1990, 172.

figure is depicted as a non-military ruler.²⁷⁸ This royal figure is further described as “humble (πραΰς)” in the quotation, a term also used to describe Jesus at Matt 11:29. Furthermore, as we have argued elsewhere, “humility” can indicate identification with the powerless in both the OT and Jewish traditions.²⁷⁹ This meaning is certainly appropriate for the depiction of Jesus as shown in Matt 21:14-16.²⁸⁰ Taken together, the fulfillment of Zech 9:9 highlights Jesus the Messiah as a non-military and humble ruler who identifies with the powerless.²⁸¹

The significance of Isa 62:11, however, has not always been appreciated. While the figure coming into Zion is depicted as a royal personage in Zech 9:9, the one who is depicted as coming to Zion in Isa 40:10 (quoted in Isa 62:11) is YHWH himself. Thus, the combination of Isa 62:11 and Zech 9:9 probably suggests that the coming of YHWH to Zion is identified with the coming to Zion of the eschatological royal figure, i.e. the Messiah. In other words, the coming of Jesus the Messiah into Jerusalem is taken to mean the fulfillment of the expectation of YHWH’s return to Zion leading to Israel’s restoration.²⁸²

²⁷⁸ Black 1990, 66; Ollenburger 1996, 807.

²⁷⁹ See 4.3. Cf. Wengst 1988. Also Weren 1997, 128.

²⁸⁰ Mauser observes a similar point here: “The contexts in Matthew’s Gospel, however, seem to point in a direction in which the concern for the downtrodden and discouraged is emphasized.” Mauser 1992, 52.

²⁸¹ At this point, it is worth mentioning Black’s study on the messianic interpretation of Zech 9:9-10. Although he attempts to find a *pre-Christian Jewish* messianic interpretation of Zech 9:9-10, he fails to provide evidence for it as he himself admits. M. C. Black, 1990, 95-112. It is striking that, in spite of the fact that, as Black suggests, this text can be easily read in a messianic sense, as far as our evidence goes, this text was not used in that way in early Judaism.

²⁸² Weren rightly indicates that “God’s kingship in Zion (Isa 62:11) is realized when the messianic

If our interpretation is correct, it seems likely that the ministry of Jesus the Messiah is to be understood in the light of the fulfilment of the expectation of Israel's restoration, particularly as depicted in Isa 40-66. As we have argued, Isa 40:3 is quoted in the beginning of the ministry of John the Baptist (3:2). At the entry of Jesus the Messiah into Jerusalem, arguably a critical juncture of the narrative (16:21; 20:17-18; 21:1, 10), Isa 62:11 (whose actual content is Isa 40:10) is quoted.²⁸³ Thus, the ministry of Jesus the Messiah up until Jerusalem is *framed* by the expectation of the restoration of Israel as expressed by Isa 40:1-12. As we have argued elsewhere, Isa 35:5 which is arguably linked with Isa 40:1-12 is also alluded to when Jesus *summarizes* his ministry (11:5).²⁸⁴ Thus, the significance of the quotation of Isa 62:11 seems to heighten the expectation of the reader that the time has come when the expectation of the restoration of Israel evoked by Isa 40:1-11 is fulfilled.

4.23. *Zech 13:7-9 // Matt 26:31-32*

On the night Jesus would be delivered to the hands of the Jewish leaders, he predicted the desertion of his disciples. This was the fulfillment of the scripture quoted from Zech 13:7: "for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered'" (26:31).²⁸⁵ The significance of this scriptural fulfillment can be

king, who will rule in God's name, enters the city (Zech 9:9)." Weren 1997, 126. Also Verseput 1995, 114. Gese sees in Zech 9:9-10 the combination of the basic apocalyptic tradition of the coming of the kingdom of God and the messianic tradition. Gese 1981, 149-150; cf. Charette 1992, 76.

²⁸³ It may be significant that John 12:15, which parallels Matt 21:5, quotes Isa 40:9 along with Zech 9:9. Stendahl 1991, 119-120; Gundry 1967, 120.

²⁸⁴ See 4.22.

²⁸⁵ For text-form analysis, see Gundry 1967, 25-28; Stendahl 1991, 80-83.

described in the following ways.

First, the text quoted identifies the scattering of the sheep with the disciples, explaining that the stumbling of the disciples would be due to the fulfillment of scripture (26:31, 56, 69-75). Second, although Jesus the Messiah has often been described as the Davidic shepherd-king in the narrative (2:6; 9:36; 14:13-21; 15:24, 32-38; 25:31), this quoted text identifies him explicitly as the shepherd (ποιμνη).²⁸⁶ Third, this scriptural text highlights that the suffering of Jesus the Messiah is led by God. It is striking that πατάξω (I will strike) is found here instead of the imperative forms in MT and LXX manuscripts.²⁸⁷ Whatever reasons lie behind this alteration,²⁸⁸ “the activity of God is emphasised thereby as the subject in the passion story.”²⁸⁹ Fourth, this scriptural text demonstrates the connection between the striking of Jesus the Messiah and the scattering of his disciples. Whereas it has been indicated that the suffering of the Messiah is the divine will (16:21; cf. 17:22; 20:18-19; 26:39, 42), this scriptural text further reveals the scattering of the disciples as an immediate consequence of it.

Finally, Jeremias and others have argued that 26:52, “But after I am raised up, I will go ahead of you to Galilee,” would also appear to reflect Zech 13:8-9 which speaks of the restoration of Israel.²⁹⁰ The verb προάγω (go before) is a shepherd term (cf. John

²⁸⁶ Heil 1993, 706.

²⁸⁷ Stendahl 1991, 81.

²⁸⁸ Cf. Gundry 1967, 27.

²⁸⁹ Stendahl 1991, 82.

²⁹⁰ Jeremias 1968d, 493; Marcus 1992, 155; M. C. Black 1990, 193. Though Jeremias and others speak of Mark 14:27-28, the arguments are relevant for Matt 26:31-32 as well.

10:4) so that the shepherd theme in 26:31 continues in v.32, a theme which is particularly significant in Zech 9-14 (cf. 9:16; 10:2-3; 11:4-17; 13:7).²⁹¹ Furthermore, 26:32 implies the restoration of the disciples after their crisis, which appears to correspond to the restoration of Israel after its refinement (Zech 13:8-9). That is, in Zechariah, after the shepherd's striking, two-thirds of the nation will perish and the rest will be refined and tested. Then, the covenant will be restored with those refined people of Israel. Similarly, in Matthew, after Jesus' arrest, the first stage of his suffering and death, the disciples are scattered. However, after Jesus' resurrection, he gathers the disciples to be reconstituted.²⁹² Thus, Jeremias indicates that 26:31 cites Zech 13:7b literally while 26:32 is "a free rendering of the contents of Zech 13:8f."²⁹³ If this is the case, the use of Zech 13:7-9 is significant for our purpose in that this text shows *the process* by which the restoration of Israel will take place; the suffering and death of the shepherd Messiah leads to *refining* and then *reconstituting* the disciples representing the new Israel.²⁹⁴

4.24. Zech 11:12-13 // Matt 26:15 / 27:3-10

In the story of Judas' betrayal, we can further identify an allusion to Zech 11:12-13. A transaction was made between Judas and the Jewish leaders that Jesus would be delivered into the hands of the latter at the price of the thirty pieces of silver

²⁹¹ Jeremias 1968d, 493; M. C. Black 1990, 193; Marcus 1992, 155.

²⁹² Moo 1983, 217; M. C. Black 1990, 193-194; Marcus 1992, 155. It can be said that Judas is one who was cut off through this refining process. As far as the covenant is concerned, see Matt 26:28 with respect to Zech 9:11.

²⁹³ Jeremias 1968d, 493.

(Matt 26:15). This probably represents the price of a slave (cf. Exod 21:32). It corresponds well with the description of the shepherd in Zech 11:12 in that he too is valued by his flock at the thirty pieces of silver (Zech 11:12). Furthermore, as the thirty pieces of silver for the shepherd was thrown into the treasury in the house of YHWH (Zech 11:13), so the thirty pieces of silver for Jesus the Messiah were also thrown into the Jerusalem temple (27:5).²⁹⁵

A primary significance of this allusion is that this makes it clear that Jesus the Messiah is *the rejected shepherd by his own flock, i.e. Israel*.²⁹⁶ That is, his shepherding (restorative) ministry to Israel was now clearly repudiated by Israel, represented by her leaders. Although the rejection theme has surfaced again and again in the narrative (21:28-32, 33-42; 22:1-14; 23:37), this allusion makes decisively clear the rejection on the side of Israel (cf. 27:25).

4.25. Ps 118:22-23 // Matt 21:42

On the day after Jesus entered into Jerusalem, Jesus told the parable of “the wicked husbandmen” at the temple in the presence of the Jewish leaders (21:33-41). Ps 118:22-23 was quoted at the end of the parable with a concluding statement (21:42-43): “A stone (λίθον) that the builders (οἱ κοδομοῦντες) rejected, this has become the head of the corner (κεφαλὴν γωνίας); from the Lord this came to be, and it is

²⁹⁴ M. C. Black 1990, 194. Cf. Bruce 1968, 104-105.

²⁹⁵ There is also a difference between the two texts. Whereas it is the shepherd who casts the money into the treasury in the house of YHWH in Zech 11:13, in Matthew it is Judas who casts the money into the temple rather than Jesus the shepherd. M. C. Black 1990, 211.

²⁹⁶ M. C. Black 1990, 209.

amazing in our eyes.”²⁹⁷

The points of correspondence between the quotation and the parable are clear. The stone is identified with the “son” in the parable not only on the grounds of the common theme of rejection but also of the word play (בן and אבן).²⁹⁸ The builders are identified with the tenants.²⁹⁹ The first part of the scriptural quotation provides the scriptural foundation for Jesus’ destiny of rejection and death as the Son of God.³⁰⁰

Some scholars have noted the tension between the parable and the quotation since the parable is pessimistic in tone while the scriptural citation is optimistic (the “stone” being made “the head of the corner”).³⁰¹ However, Snodgrass argues that “it would be more accurate to say that the first part of the quotation (Psalm 118:22a) emphasizes the rejection of the Son by the Jewish leaders, while the second part (vs. 22b-23) is an advancement on the thought of the parable.”³⁰² Then, as Kim observes, the emphasis of the quotation falls not so much on the idea of rejection of the “stone” found in the first part as on the idea of its vindication or exaltation found in the second part. Namely, the scriptural quotation affirms “the divine will for his (Jesus’) vindication or exaltation after his rejection and death.”³⁰³

²⁹⁷ My translation.

²⁹⁸ Snodgrass 1983, 113-118.

²⁹⁹ This identification may further be strengthened if we remember that the term “builders” was a “frequent and favorable rabbinic designation for the religious leaders.” Snodgrass 1983, 96.

³⁰⁰ Kim 1987, 135.

³⁰¹ Marcus 1992, 111-112.

³⁰² Snodgrass 1983, 95. He indicates some examples of parables which include an advancement of thought: the parable of the Prodigal Son, the Rich Man and Lazarus, and The Marriage Feast of Matthew 22.

³⁰³ Kim 1987, 135.

Ps 118:22-23 also functions as a scriptural foundation for building *the new temple*.

However, the association of Ps 118:22-23 with the temple theme has been a subject of controversy. For instance, Gaston clearly rejects to find in this quotation anything associated with temple theme:

Once more we note that the passage does not suggest any connection with the temple whatsoever. The emphasis is on the raising of a rejected stone and not on the kind of building in which it is set. We must conclude then that passages based on Ps 118:22 deal only with Jesus' rejection and resurrection and should be excluded from our consideration of the temple image in the New Testament.³⁰⁴

In view of such an objection, it is worth noting, first, that the literary setting of the parable and the scriptural quotation is located in the temple itself (21:23). Second, the temple theme has been unmistakably prominent in the preceding literary context (21:12-17, 18-19, 23-27). Third, when Jesus leaves the temple, he explicitly connects stone imagery with the temple theme in a manner reminiscent of our passage.³⁰⁵

As Jesus came out of the temple (ἱεροῦ) and was going away, his disciples came to point out to him the buildings (οἱ κοδομαῖς) of the temple (ἱεροῦ). Then he asked them, "You see all these, do you not? Truly I tell you, there will not be left here a stone (λίθος) upon a stone (λίθον) that will not be thrown down" (Matt 24:1-2, alt.).

Fourth, it is important to recall that Jesus the Messiah who is identified here with "the head of the corner" promised to *build* "my church" which is *the new temple* on the basis of the messianic interpretation of 2 Sam 7:13 (16:18).³⁰⁶ The theme that Jesus the Messiah would build the temple also appears in 26:61 and 27:40.

Fifth, although Gaston takes our passage to mean only "Jesus' rejection and resurrection," his resurrection may itself suggest a connection with the theme of

³⁰⁴ Gaston 1970, 217. See also Snodgrass 1983, 102.

³⁰⁵ Marcus 1992, 120.

building the temple.³⁰⁷ Both 26:61 and 27:40 speak of Jesus' alleged claim that he would build the temple "in three days (διὰ τριῶν ἡμερῶν in 26:61; ἐν τρισὶν ἡμέραις in 27:40)." From the narrative point of view, it seems important to appreciate the significance of the twice-repeated "three days," especially in view of the context of Jesus' crucifixion. This phrase easily connects with Jesus' passion and resurrection prediction: "he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and *on the third day* (τῇ τρίτῃ ἡμέρᾳ) *be raised*" (16:21; cf. 17:22-23; 20:18-19). If this is the case, it is likely that Jesus' resurrection itself is somehow connected with building the new temple.³⁰⁸

Sixth, "a nation" (ἔθνει) which appears immediately after the quotation can also be connected with the temple theme. The kingdom of God will be taken away from the Jewish leaders to "a nation" (21:43). What is important is that this "nation" is described as the one which "produce fruits" of the kingdom of God. The theme of producing fruits certainly derives from the parable (21:41; cf. 21:34). However, this theme of producing

³⁰⁶ See 4.18.

³⁰⁷ Although scholars such as Meier and even Gaston accept that Ps 118:22-23 speaks of Jesus' rejection (death)-vindication (resurrection), Snodgrass does not think that our passage talks about Jesus' resurrection. All he accepts is the theme of Jesus' rejection-vindication. Meier 1979, 151-152; Gaston 1970, 217; Snodgrass 1983, 102. However, Davies and Allison suggest that the vindication of Jesus the Messiah by God is suggested by the divine passive of ἐγενήθη (Matt 21:42). Davies and Allison 1997, 185. Another divine passive is used of the resurrection of Jesus (28:6). Thus, it seems likely that within the Gospel Jesus' resurrection is a significant part of God's vindication of him. As to Jeremias' claim that our passage speaks of Jesus' parousia, however, there is little exegetical basis for it. Jeremias 1968e, 274-275.

³⁰⁸ I owe this point to Swartley though his argument is based on Mark. Swartley 2003, 3-4.

fruits also mattered in the story of the fig tree (21:18-19). The story speaks allegorically of the temple/Jerusalem which *did not produce fruits* worthy of its mandate in the Scripture (21:12-13). The judgment upon the fig tree is, then, symbolic in the sense that it foreshadows the judgment upon the temple /Jerusalem and those who direct its life (23:37-38; 24:2, 15).³⁰⁹ If our interpretation is correct, the “nation” which “produces fruits” can be counterpart of the Jerusalem temple in 21:12-13, that is, the *new temple*.³¹⁰

Taken together,³¹¹ there is good reason to see Ps 118:22-23 in the light of the temple theme, functioning as the scriptural foundation for the Messiah’s construction of the new temple. Jesus the Messiah, the rejected “stone,” will be made “the head of the corner” by God. This means that it is *through his death and resurrection* that the new temple would come into being. This is certainly an *amazing* way to build the temple “in

³⁰⁹ Pace Davies and Allison, 1997, 151-152. Schnackenburg takes the fig tree to represent Israel as the people of salvation rather than the temple or Jerusalem. Schnackenburg 2002, 204-205. In my judgment, although the fig tree is certainly linked with Israel, he overlooks the significance of the temple and Jerusalem which play particular roles in the Gospel narrative, as we have seen, and the significance of Jesus’ action at the temple in Jerusalem as the immediate context of the fig tree story in particular.

³¹⁰ This new temple would fulfill the expectation of Isa 56:7 quoted in 21:13. Isa 56:7 and its context (Isa 56:3-7) suggest the inclusion of the Gentiles in worship though this point is not as clear in Matthew as in Mark.

³¹¹ One can also adduce evidence outside Matthew to support the association between Ps 118:22-23 and the temple theme. See *T. Sol.* 22:7-23:4; 1Pet 2:4-7. Cf. Marcus 1992, 119-120. Furthermore, the fact that Matthew uses Ps 118:25 in connection with Jesus’ entrance into Jerusalem /the temple in 21:9 and 15 may also enhance the likelihood that Matthew understands Ps 118:22-23 in connection with the temple theme.

our eyes.”³¹²

4.26. *Ps 110:1 // Matt 22:44*

In Matthew 22:41-44, there is exchange between Jesus and the Pharisees concerning the nature of the Messiah. Jesus asked them “what do you think of the Messiah? Whose son is he?” They answered, “David’s son.” Then, Jesus responds to it, citing the text from Ps 110:1: “The Lord (κύριος) said to my Lord (τῷ κυρίῳ μου), ‘Sit at my right hand, until I put your enemies under (ὑποκάτω) your feet.’”³¹³

In view of the fact that the Messiah is identified as the Son of David in the superscription (1:1) and the genealogy (1:2-17), it is unlikely for the reader to understand that Jesus denies that the Messiah is David’s son. Then, what he does here is, rather, to argue that the Messiah is more than the “David’s son” the Pharisees envisage.³¹⁴ In order to make the case, Jesus quotes Ps 110:1, arguing that in the psalm David as its speaker calls the Messiah “my Lord” (22:43). This implies that the Messiah is, more than, or superior to, David (22:45).³¹⁵ However, Jesus does not positively develop here what his view of the Messiah is although the content of Ps 110:1 cited may hint at it, nor does he make any claim here that he is the Messiah.³¹⁶

³¹² For the discussion about whether the “stone” is a cornerstone or a capstone, Jeremias 1968e, 274-275; McKelvey 1962, 352-359.

³¹³ The text closely corresponds to that of LXX. However, the use of ὑποκάτω instead of ὑποπόδιον may be influenced by Ps 8:7. Gundry 1967, 25.

³¹⁴ Lindars 1961, 46-47. We have already discussed elsewhere the Pharisees’ view of the Messiah within the Gospel. See 3.7.

³¹⁵ Cf. France 1998, 163-169.

³¹⁶ Ps 110:1 speaks of two further things: the exaltation of the Messiah and the subjugation of his

4.27. Ps 110:1 (Dan 7:14) // Matt 26:64

At Jesus' trial, after a series of witnesses had spoken against him, the high priest Caiaphas stood up and said to him: "I put you under oath before the living God, tell us if you are the Messiah, the Son of God" (26:63). Jesus responds affirmatively and declares with the clear allusion to Ps 110:1 in combination with Dan 7:14: "You have said so. But (πλήν) I tell you, From now on (ἀπ' ἄρτι) you (pl.) will see the Son of Man seated (καθήμενον) at the right hand of Power and coming (ἐρχόμενον) on the clouds of heaven" (26:64).³¹⁷

To the high priest's question concerning the identity of Jesus as "the Messiah, the son of God," Jesus answered with the qualified "yes."³¹⁸ The qualification is confirmed

enemies, both of which will be done by God. However, these themes are not developed in this immediate context. France 1998, 102. Cf. Hay 1973, 114.

³¹⁷ It has often been suggested that the primary function of the statement alluding to Ps 110:1 is "an announcement of his (Jesus') immediate vindication." Hay 1973, 65. Cf. Robinson 1957, 44f.; Hooker 1967, 169-171; Bock 1997, 151. This is somewhat misleading. Vindication means the reversal of a current suffering situation. Cf. Hooker 1967, 171. However, it is far from clear that Jesus is really put in a context of suffering at this point of the trial as Robinson suggests. Robinson 1957, 44. Jesus has certainly been accused in this trial. However, the narrative suggests not only that the witnesses against Jesus are *false* (26:59), but also that the attempts to put him into death have *failed* (26:60). Furthermore, it is Jesus' provocative declaration in 26:64 which is *more than* what the high priest asked him that leads to the final verdict of capital punishment by the Sanhedrin, *not the other way around*. See Senior 1975, 181. The physical suffering of Jesus starts from 26:67. Thus, it seems perfectly possible, even likely, to say that it is Jesus who controls this trial rather than the high priest. If this is the case, it is not appropriate to understand 26:64 in the light of vindication. I agree with Senior that 26:64 is to be understood "in terms of Jesus' exaltation rather than polemically." Senior 1975, 181.

³¹⁸ Cf. Catchpole 1970, 213-26.

by his use of “but” (πλὴν) in the next sentence.³¹⁹ Then, the primary function of the next line alluding to Ps 110:1 is to define what the qualification is; it reveals his idea of the Messiah different from that envisaged by the Jewish leaders.³²⁰ Thus, whereas the first use of Ps 110:1 in Matt 22:44 simply suggests that Jesus’ view of the Messiah is more than the “Son of David” as the Pharisees contemplate, the second use of Ps 110:1 in 26:64 shows the material content of his view.³²¹

What then does Jesus’ declaration teach concerning the Messiah? In this regard, Hooker’s observation is much to the point.

.....there is nothing blasphemous in speaking of one who comes, whether in terms of Messiah or Son of man, as invested with God’s authority. To claim for oneself a seat at the right hand of power, however, is to claim a share in the authority of God; to appropriate to oneself such authority and to bestow on oneself this unique status in the sight of God and man would almost certainly have been regarded as blasphemy.³²²

Hooker recognises the difference between the claim of authority to be bestowed on the Messiah by God and the claim of authority for the Messiah to be seated at the right hand of God. Bauckham has shown that in the Second Temple Jewish literature the heavenly throne of God symbolises “the sole sovereignty of God over all things” which is important part of the unique divine identity, who YHWH is.³²³ He, then, indicates the symbolic function of the heavenly throne of God as follows:

The symbolic function of the unique divine throne is such that, if we find a figure

³¹⁹ It is likely that πλὴν is to be taken here to mean disjunctive rather than conjunctive. Senior 1975, 177.

³²⁰ Senior 1975, 177.

³²¹ Cf. Marcus 1992, 143.

³²² Hooker 1967, 172-173. Although her remark is on Mark, it is also relevant for Matthew.

³²³ Bauckham 1999, 51.

distinguishable from God seated on God's throne itself, we should see that as one of Judaism's most potent theological means of including such a figure in the unique divine identity.³²⁴

In this regard, the messianic use of Ps 110:1 has enormous theological potential. According to Hengel, after the return from the exile, while there was a new temple without the ark of the covenant under the leadership of the Aronide priests, there were no longer kings in Jerusalem. Thus, the understanding of Ps 110:1 gradually lost its original meaning which spoke of Davidic king's sitting on the throne corresponding to God's sitting on his own throne. It then appears that its messianic-eschatological interpretation began to be pervasive in pre-Christian Judaism and New Testament times. In the case of messianic interpretation, how to picture this sitting at the right hand became critical. Is it to be understood "as an event in the heavenly world or as one only on earth"? Another question is whether the sitting is to be understood "as on a throne of his own at the right side of the throne of God or as on the one and only 'throne of glory' as the companion on the throne with God."³²⁵

Given the messianic interpretation of Ps 110:1, this has enormous theological potential because it *can* provide the scriptural foundation for the Messiah to share the *heavenly throne with God*, which means that the Messiah will participate in the unique divine identity.³²⁶ Hengel notes that it is precisely because of "the enormity of the claim

³²⁴ Bauckham 1999, 53. Gieschen also suggests the similar point as Bauckham's. "Texts in which a figure shares the divine throne with God, or is its sole occupant, make a profound theological statement in a Jewish context: divinity could be ascribed to the enthroned figure." Gieschen 1998, 93-94.

³²⁵ Hengel 1995, 177-179.

³²⁶ Although 1 Chr 28:5 is sometimes cited as a biblical example to show the possibility of seating a king on the throne of God without claiming for him to be divine, Hengel argues that "1 Chr 28:5

of a real mutual participation on the throne with God” that “Ps 110:1 had only a limited impact upon the content of the preserved Jewish apocalyptic texts from Hellenistic-Roman times.”³²⁷

In the light of this Jewish background, we can now appreciate more fully the novelty of Jesus’ claim concerning the Messiah. What he did was to apply Ps 110:1 to himself in such a way that the Messiah sits *on the heavenly throne with God*. This means that he claims participation in God’s sovereignty over all things, i.e. in God’s *cosmic* rule. Although Dan 7:14 and Ps 2:8 provide the scriptural foundation for envisaging the *universal* rule of the Messiah *on earth*, it is this *cosmic* scope of the Messiah’s rule which places him in the unique category, beyond any earthly rule of the Davidic Messiah.³²⁸ It is indeed worth noting that this cosmic rule of Jesus the Messiah is clearly and unmistakably revealed to his disciples at the close of the Gospel: “All authority *in heaven and on earth* has been given to me” (28:18).³²⁹ Jesus the Messiah’s enthronement with God on the heavenly throne leads to including him in the unique

offers no real parallel to the *later* messianic *transcendent* interpretation (of Ps 110:1). Here it is not a question of the heavenly throne of God itself, but of the ideal kingdom of the house of David, that Yahweh as the true king of Israel established, a motif that can be traced to 2 Sam 7:14 in connection with 1 Sam 8:7 and 16:1.” Emphasis his. Hengel 1995, 179-180. For discussion about other alleged enthroned figures in Second Temple Jewish literature, see Bauckham 1995, 53-60; Hengel 1995, 189-214; Bock 1997, 122-145.

³²⁷ Hengel 1995, 179. He notes that there is “no unambiguous witnesses from pre-Christian times” about the messianic interpretation of Ps 110:1 other than that in the Similitudes of Ethiopic Enoch. Hengel 1995, 179. However, as we have argued elsewhere, even in the Similitudes, the evidence for the messianic use of Ps 110:1 is far from clear. See 2. 4. 1.

³²⁸ Bauckham 1999, 64.

³²⁹ Emphasis mine. The phrases “heaven and earth” as well as “all things” are characteristic formula used to express God’s cosmic rule. Bauckham 1999, 64.

divine identity.³³⁰ In other words, by this saying, he claims publicly that he is the Son of God in a high Christological sense. This, undoubtedly, sounded like blasphemy in the ears of the Jewish leaders whatever the precise contemporary definition of blasphemy at the time of Jesus is.³³¹

4.28. Dan 7:13-14 // Matt 26:64 / 24:30

The interpretation of the Son of Man in the teaching of Jesus has been a subject of widespread controversy.³³² It is not necessary, however, for us to enter into that controversy because our focus is on Matthew's messianic use of Dan 7:13-14 and because, as France rightly argues, the use of the title "Son of Man" as such alone does not necessarily allude to Dan 7:13-14.³³³ Thus, we will focus on Matthew's clear use of it.

As we have indicated above, in Jesus' response to Caiaphas in 26:64, Dan 7:13 is clearly alluded to along with Ps 110:1: "From now on (ἀπ' ἄρτι) you (pl.) will see the Son of Man seated (καθήμενον) at the right hand of Power and coming (ἐρχόμενον) on the clouds of heaven" (26:64).³³⁴ What has been debated is, however, the relation between the allusion to Ps 110:1 and the allusion to Dan 7:13. Some scholars have argued that both statements speak of the same event, i.e. the *vindication* of Jesus. France,

³³⁰ Bauckham 1999, 64.

³³¹ Hengel 1995, 174. Linton defines blasphemy as used in NT as an intrusion into God's privilege. Mark 2:7 (par.) is a case in point. Linton 1960, 259-260. For a discussion about blasphemy in Judaism, see Bock 1997, 117-122.

³³² Cf. Burkett 1999; Casey 1979; Caragounis 1986; Vermes 1973.

³³³ For the rationale of this decision, see France 1998, 135-138.

for instance, offers his interpretation as follows:

We have seen that its natural application in terms of its Old Testament source is to the vindication and enthronement of the Son of man in heaven, not to a descent to earth. It is therefore in this verse a parallel expression to 'seated at the right hand of Power'; the two phrases refer to the same exalted state, not to two successive situations or events.³³⁵

This interpretation appears to be supported by the original sense of Dan 7:13 in which the human like figure appears to go in front of the Ancient of Days in heaven rather than to come down onto earth. It is then concluded that this passage does *not* speak of the Parousia of Jesus the Messiah in any technical sense.

However, this interpretation is countered by the following arguments. First, it is unlikely that the two texts refer only to the same thing, i.e. the vindication of the Son of Man. As we have seen before, the combination of scriptural texts may be based on the identical words or themes, but that does *not* mean that all texts in combination refer to only the same thing.³³⁶ On the contrary, each scriptural text contributes something in its own way to the meaning of the text in question and in some cases the combination of scriptural texts may even create "new meaning" which does not *obviously* derive from either of the component texts (cf. Matt 1:22; 2:6; 3:17; 11:5; 21:5; 26:28).³³⁷ In view of

³³⁴ Emphasis mine.

³³⁵ France 1985, 381. The position France takes here is largely similar to that of Hooker, Robinson, and Wright. Hooker 1967, 170-171; Robinson 1957, 45; Wright 1996, 360-367, 512-519. However, apart from France, they often argue their positions based on Mark rather than Matthew. Thus, in what follows, I will have France as my primary dialogue partner.

³³⁶ Contra Hooker who thinks "it is difficult to suppose that they (the texts) were compounded together unless they *were* used in the same way." Emphasis hers. Hooker 1967, 170.

³³⁷ Kee's observation on Mark's characteristic use of scripture is also relevant for Matthew: "(T)hey (the quotations) are synthesized in such a way that a new claim is made for the fulfillment through Jesus, one that is clearly-at least for the modern reader-not anticipated in either of the component

Matthew's use of the Scripture as such, then, it is more likely that although Ps 110:1 and Dan 7:13 share the same theme of exaltation, each text contributes something distinctive to the meaning of the text.

If this is the case, Lindars' observation is helpful. He pays attention to the *literary* sequence of the events: "The second half, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, is bound to refer to a coming *after* the Heavenly Session, and so necessarily implies the Parousia, when the kingdom is to be set up on earth, and all God's enemies will be punished."³³⁸ It can be said therefore that the Parousia of the Son of Man is the manifestation and establishment of the rule of the exalted Messiah on earth which includes eschatological judgment.³³⁹

This interpretation is further strengthened when we take 24:30 into consideration although France again denies that it speaks of the Parousia of the Messiah.³⁴⁰ The passage not only alludes to Dan 7:13 but also shares the motif of "seeing" the coming of the Son of Man with 26:64: "they will see the Son of Man coming on the clouds of heaven with power and great glory"(24:30; my translation).

It is important to note that 24:3 functions as a framework to understand the teaching of Jesus here (24:4-25:46).³⁴¹ The teaching begins in response to the question of the disciples: "Tell us, when will this (the destruction of the temple) be, and what

texts." Kee 1975, 176.

³³⁸ Lindars 1961, 49. Cf. Bock 1997, 151; Juel 1977, 94.

³³⁹ Beasley-Murray 1986, 301; Hay 1973, 65-66; Bock 1997, 151. Hengel observes that the LXX of Dan 7:13 gives "the impression that the one like a human is given God's authority (as judge) and is appropriately waited upon." Hengel 1995, 183.

³⁴⁰ France 1985, 333-358.

will be the sign (τὸ σημεῖον) of your coming (τῆς σῆς παρουσίας) and of the end of the age (συντελείας τοῦ αἰῶνος)?" Although παρουσία can be used literally for "presence," it can also be used in a technical sense for a visit of a official high-ranking person or for the coming of divinity.³⁴² As France indicates, the fact that the παρουσία is here strongly connected with "the end of the age" suggests it means "Jesus' ultimate 'visitation'", i.e. the Parousia.³⁴³ There is little doubt, then, that the Parousia of Jesus the Messiah is the leitmotif of his teaching here.

The term παρουσία appears three times in this teaching (24:27, 37, 39). What is particularly interesting is 24:27 which lies in the immediate context of 24:30. What matters here is the manner in which the Son of Man will come. The coming of the Son of Man is not a secret affair which some may fail to recognize (24:23-26). It will be as unmistakably and universally visible (24:27).³⁴⁴ What is important for us is that the images used here assume that the Son of Man will come onto *earth* ("there," "here," "in the wilderness," "in the inner room," the image of lightening; vv. 23-27).

24:29-31 comes after those passages speaking of the Parousia of the Messiah. 24:30a speaks of the *sign* of the Son of Man: "Then the sign (τὸ σημεῖον) of the Son of Man will appear in heaven." Since the term σημεῖον appears only twice in chapters 24-25 apart from 24:3 (24:24, 30), it is likely that 24:30a connects with the question of the disciples functioning as a framework of Jesus' teaching: "what will be the sign (τὸ

³⁴¹ Cf. Schnackenburg 2002, 237; France 1985, 334.

³⁴² *BDB*, 630.

³⁴³ France 1985, 334, 337; Meier 1979, 167, n.186.

³⁴⁴ Schnackenburg 2002, 242; France 1985, 342 ; Sim 1996, 97.

σημείον) of your coming (τῆς σῆς παρουσίας)?” (24:3).³⁴⁵ The connection between sign and the Parousia of the Messiah is further strengthened by the other passage speaking of the “signs” (24:24). As we have just argued, 24:23-27 speaks of the way in which the Messiah will come onto earth. There, the signs are clearly linked with the issue of the manner of the Messiah’s coming although the signs there are false ones. Taken together, it is very plausible that “the sign of the Son of man” in 24:30a is linked with the sign of the Parousia of Jesus the Messiah in 24:3, so it may be said that the sign of the Son of Man is simply shorthand for *the sign of the Parousia of the Messiah*.

If our interpretation is correct, it is hardly deniable that 24:30c, “the Son of Man coming on the clouds of heaven with power and great glory,” is also linked with the issue of the Parousia of Jesus the Messiah. This means that the Son of Man will come on the clouds of heaven *down to earth* rather than up to heaven. Then, the use of Dan 7:13 is linked with the Parousia of Jesus the Messiah.³⁴⁶

In conclusion, if we take Matthew’s characteristic use of the combined scriptural texts into account, and also if we consider the interpretation of 24:30 (and 24:37-39), it is plausible that 26:64 suggests both the exaltation of Jesus the Messiah based on the allusion to Ps 110:1 and the Parousia of Jesus the Messiah as the eschatological judge based on the allusion to Dan 7:13-14.³⁴⁷

³⁴⁵ Gundry also sees the connection between 24:3 and 24:30. Gundry 1982, 488. Cf. Schnackenburg 2002, 244.

³⁴⁶ In 24:37-39 where the term παρουσία appears twice (24:37, 39), the coming of the Son of Man is compared to the flood in the days of Noah, clearly suggesting that the Parousia of the Son of Man is linked with *judgment*.

³⁴⁷ Pace Gundry 1967, 232.

But does this interpretation fit into the context of 26:64? Here I would respond to some possible objections. It has been argued that since Jesus told the high priest and the Sanhedrin that they would *see* what he declared here, it must be something which could happen while they are *still alive*. Then, this passage speaks not so much of the Parousia as of the destruction of the temple and Jerusalem in AD 70, the fulfillment of which suggests the *vindication* of Jesus the Messiah.³⁴⁸

In response to this, it is interesting to note that when Jesus died on the cross, apocalyptic signs accompanied it: the earthquake, the split of the rocks, the resurrection of the dead (27:51-53).³⁴⁹ These cosmic signs might suggest *the proleptic manifestation of the cosmic rule* as Jesus the Messiah claimed in 26:64. Moreover, the curtain of the temple was torn from top to the bottom. In view of the fact that Jesus predicts the destruction of the current temple (23:38; 24:3; cf. 21:12-13, 18-19; 26:61; 27:40) and his intention to build the new temple (16:18; 21:42; cf. 26:61; 27:40), it is likely that this torn-curtain event suggests the *proleptic judgment* upon the current temple and those who direct its life.³⁵⁰

Furthermore, a particularly striking narrative feature is its depiction of the confession of the Roman centurion and those with him: "Now when the centurion and those with him, who were keeping watch over Jesus, *saw the earthquake and what took place* (ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα), they were terrified and said, 'Truly this man was God's Son!'" (27:54). The Gentile soldiers' exclamation suggests

³⁴⁸ France 1998, 141-142. Cf. N. T. Wright 1996, 360-367, 512-519.

³⁴⁹ Cf. Senior 1976, 312-329.

³⁵⁰ Cf. France 1985, 400; Meier 1979, 33.

the *vindication* of Jesus the Messiah (cf. 26:63; 27:40-43). If the Gentile soldiers could see these physical events, it is possible for the reader to assume that the Jewish leaders being there also *saw* “the earthquake and what took place”(27:41-43). If our interpretation is correct, then, the vexing phrase, “from now on” (ἀπ’ ἄρτι) in 26:64, is not out of place.³⁵¹

In short, on the one hand, it can be said that Jesus’ announcement of his exaltation at the right hand of God based on Ps 110:1 and of his Parousia as the eschatological judge based on Dan 7:13 was proleptically realized in the presence of the Jewish leaders as well as the Gentiles soldiers so that his vindication of him has also proleptically taken place. However, on the other hand, the full manifestation and establishment of the *cosmic* rule of Jesus the Messiah on earth, that is, the Parousia of Jesus the Messiah, is open to the future fulfillment.

4.29. Dan 7:13-14 // Matt 28:18

After his death and resurrection, Jesus the Messiah appears to the disciples at the close of the Gospel, revealing to them that he has been given all authority in heaven and

³⁵¹ Senior also sees the connection between ἀπ’ ἄρτι and the apocalyptic events in 27:51-54: “We might add, however, that *within* Matthew’s own redaction of the Passion story there are indications that the glorification of Jesus is linked on a literary and symbolic level with the *death* of Jesus. As we will see in our discussion of Mt 27:51bff., the redactor notably expands the string of events that result from the death of Jesus. The apocalyptic imagery, the reference to the Resurrection of Jesus, as well as the confession of faith by the soldiers are part of Matthew’s efforts to ‘glorify’ Jesus and the impact of his death. It is entirely possible that this heightened christological perspective within the Passion narrative equally motivated the ‘foreshortening’ of Jesus’ prophecy of glorification in Mt 26:64. The ἀπ’ ἄρτι finds its explanation and vindication in the triumphant

on earth (28:18). Then, his disciples receive “the great commission” with the promise of his abiding presence until the end of the age (28:19-20). It has been detected that 28:18 with its context alludes to Dan 7:14. The points of contact of the two texts are that they (1) contain common vocabulary (ἐδόθη, ἐξουσία, πάντα τὰ ἔθνη),³⁵² (2) share the same word order (ἐδόθη + dative pronoun + ἐξουσία), (3) share the same theme (transferring of power from a divine figure to another figure), (4) speak of an event of consequence for all the nations, and (5) depict the worship or service of the central figure.³⁵³ Furthermore, as we have seen, Matthew has already identified explicitly Jesus the Messiah with the human like figure of Dan 7 in 24:30 and 26:64. It seems plausible, therefore, to detect the allusion to Dan 7:14 at 28:18.³⁵⁴

What then is the significance of the allusion to Dan 7:14? Two things should be noted. To begin with, it is important to remember that this is the first time for Jesus and the disciples to meet since they were separated *before*, and *due to*, the crucifixion of Jesus the Messiah. It is natural then for the reader as well as the disciples to understand that Jesus’ endowment of all authority in heaven and on earth is related to Jesus’ crucifixion.³⁵⁵ Jesus explicated the meaning of his death prior to the crucifixion by

conclusion of the Matthean Passion narrative.” Emphasis his. Senior 1975, 182-183.

³⁵² Given the parallelism between 28:18 and 4:8-9, δόξα and βασιλεία which are part of the latter may also be added to the common vocabulary with Dan.7:14.

³⁵³ Davies and Allison 1997, 682-693

³⁵⁴ Lincoln 1990, 113; Barth 1963, 133-134; Michel 1983, 36. Even though some scholars are suspicious of any significance in the allusion to Dan 7:14 for the interpretation of 28:18, they still admit the existence of the allusion. For instance, Luz 1997, 434; Hubbard 1974, 80-82. For a dissenting voice, Bauer 1988, 113-114.

³⁵⁵ Meier also notes the connection between a Christological statement in 28:18 and Jesus’

means of scriptural allusions; he would die as the suffering servant of Isaiah and the sacrificial lamb in order to redeem “many” (20:28), to forgive sins, to make the new covenant (26:28), and to build the new temple (21:42; cf. 16:18). As we have argued, these concepts are essential part of the theme of Israel’s restoration which is prominent throughout this Gospel. In a word, he would die for the restoration of Israel. If our interpretation is correct, the exaltation of Jesus is also to be understood in the light of the restoration of Israel.

A central theme in Dan 7 is the vindication of “the holy ones,” of which the faithful Israelites are part (Dan 7:18, 27).³⁵⁶ Although they suffer from the beasts (7:19-21, 23-25), God will judge and destroy the beasts, and give the universal kingdom to “the holy ones” (7:18, 22, 26-27). What is notable in Dan 7 is that the vindication of “the holy ones” is closely identified with the exaltation of the human-like figure (7:13-14, 18, 27). Although the precise relationship between the human-like figure and “the holy ones” is still debatable,³⁵⁷ it is agreed that “the exaltation of the one like a son of man represents the triumph of the Jews.”³⁵⁸

If this is the case, it is likely that the exaltation of Jesus the Messiah alluding to Dan 7:14 suggests that the restoration of Israel which Jesus promises to effect by his death has been fulfilled.³⁵⁹ However, since what 28:18 suggests is the *revelation* of his

death-resurrection. Meier 1979, 212.

³⁵⁶ Beasley-Murray 1986, 31-32; Collins 1998, 106.

³⁵⁷ For the angelic interpretation of the human-like figure, see Collins 1998, 103-104. For its corporate interpretation, N. T. Wright 1992, 291-297. For its messianic interpretation, Beasley-Murray 1986, 33-35.

³⁵⁸ Collins 1998, 102-103; Wright 1992, 296; Beasley-Murray 1986, 33-35.

³⁵⁹ Cf. France 1998, 142.

exaltation to his disciples, the fulfillment of the restoration of Israel is also *proleptic* and its consummation is to be linked with his Parousia at “the end of the age” (28:20; cf. 13:39, 49; 24:3, 27).

Second, it is also important to note some difference between Dan 7:14 and Matt 28:18. Although in Dan 7 the kingdom which God confers on the human-like figure is universal and eternal, it is still a kingdom “under the whole heaven,” i.e. an earthly kingdom (7:14, 18, 27).³⁶⁰ On the other hand, what Jesus has been given is “all authority in heaven and on earth”, that is, the *cosmic* rule. Bauckham has argued that “heaven and earth” as well as “all things” is a characteristic formula to express God’s cosmic rule.³⁶¹ As we have already argued, the fact that Jesus the Messiah is included in the full scope of God’s cosmic rule suggests that Jesus the Messiah participates in the unique divine identity.³⁶²

4.30. Ps 22 // The Passion Narrative/ 28:10 / 28:17-20

It has been noted that in the passion story of Jesus the Messiah, Ps 22 is quoted and alluded to extensively. Ps 22 belongs to the “Psalms of the Righteous Sufferer,” a genre corresponding to the “lament of the individual” in Gunkel’s form-critical

³⁶⁰ Davies 1964, 198.

³⁶¹ Bauckham 1999, 64. Cf. Meier 1979, 212-213.

³⁶² Bauckham 1999, 64. Cf. Allison 1985, 48-49. Jesus’ participation in the divine identity may be further supported by the context in which Jesus is worshipped (28:17). This is because in Jewish traditions worship is understood as the recognition of the unique divine identity and such high view of worship can be clearly seen in Matt 4:10 though in other passages it is not always as clear as Matt 4:10.

classification.³⁶³ It is naturally divided into two parts. The first part (vv.1-21) speaks of the suffering of the righteous with avowals of his trust in God. The second part (vv.22-31) speaks of the proclamation and praise of the kingship of God and its universal implication.³⁶⁴ While the following table shows indisputably clear use of the first part of Ps 22, there is disagreement about Matthew's use of the second part.³⁶⁵

Motifs	Psalm 22	Matthew
division of clothes	22:18 (LXX)	27:35
mockery and head wagging	22:7 (LXX)	27:39
"He trust in God; let God deliver him!"	22:8 (ἠλπισεν in LXX; πέποιθεν in Matthew)	27:43
Cry of dereliction	22:1 (LXX)	27:46

However, in my view, we can find with reasonable certainty allusions to the second part of Ps 22 in Matthew.

To begin with, it is important to note that Ps 22:23 is explicitly cited in Heb 2:12.³⁶⁶ There is a striking agreement of Matt 28:10 and Heb 2:12 against the LXX in ἀπαγγέλειν.

Ps 22:23 (MT) יְהוָה יִפְדֵּנוּ יְהוָה יִפְדֵּנוּ

Ps 21:23 (LXX) διηγῆσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου

Heb 2:12 Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,

³⁶³ Moo 1983, 224. Cf. Day 1992, 19-21.

³⁶⁴ Numbering follows here that of NRSV. Cf. Moo 1983, 228; Brown 1994, 1456.

³⁶⁵ The table is modelled on those of Marcus, Moo, and Brown. Marcus 1995, 207-209; Moo 1983, 285-286; Brown 1994, 1460-62.

³⁶⁶ Dodd 1952, 97.

Matt 28:10 ἀπαγγείλατε τοῖς ἀδελφοῖς μου

There is also the correspondence of the contexts in which these sayings appear. That is, both Heb 2:12 and Matt 28:10 appear in the context of the suffering and death of Jesus (Heb 2:9, 10; Matt 27:32-54, 28:5). Taken together, Gundry is probably correct in saying that “the agreement of Mt and Heb against LXX in ἀπαγγέλειν is remarkable and surely implies some kind of connection.”³⁶⁷ The fact that Heb 2:12 is a clear citation from Ps 22:23 seems to suggest that Matt 28:10 also alludes to it.

Matt 28:17-20 may also show some link with Ps 22:27-31. The points of correspondence in motifs can be set out as follows.

Motifs	Psalms 22	Matthew
Name	22:23	28:19
Proclamation	22:31-32	28:19-20 (cf. 24:14)
The Nations	22:28	28:19
God's kingdom	22:29	28:18
Worship	22:30	28:17

Although most of the motifs can be found in other biblical texts as well, *the combination* of them seems to be remarkable enough to suggest some connection between the two texts. This is more so if we take it into account that we have already identified not only the clear use of the first part of Ps 22 but also the likely use of the

³⁶⁷ Gundry 1967, 146-47.

second part of it within the preceding resurrection Gospel narrative (28:10).³⁶⁸

What, then, is the significance of the use of Ps 22? Three things are to be noted. First, the allusions to the first part of Ps 22 in the passion narrative suggests that the suffering and death of Jesus the Messiah is the fulfillment of what the scripture “foretold.” There is no evidence that Ps 22 was applied in pre-Christian Judaism to the expected royal Messiah.³⁶⁹ However, the fact that the LXX translated the obscure Hebrew phrase **לְמַנְצָח** in the superscription of Ps 22 as **εἰς τὸ τέλος** (for or to the end) may at least encourage the view that Ps 22 was to be read eschatologically.³⁷⁰ In addition, it is important to emphasise that David was regarded as the author of the psalms in the time of Jesus, and Ps 22 begins by mentioning David in its superscription.³⁷¹ It is also illuminating that Acts 2:30 says that David, in the context of Ps 16, foresaw (**προΐδων**) the Messiah, which may also be indicative of early Christian belief.³⁷² Taken together, there is a good possibility that the allusion to Ps 22 in the account of Jesus the Messiah was to be understood in such a way as to show the fulfillment of Ps 22 as messianic prophecy.³⁷³

³⁶⁸ Brown also notes the parallel in the motif of “the nations” between Ps 22:28 and Matt 28:19 and the parallel between Ps 22:23 and Matt 28:10. He regards them as “possible but quite disputable.” This is only because he fails to appreciate other parallels as we suggest and the force of the *combination* of them. Brown 1994, 1463-1464.

³⁶⁹ Brown 1994, 1459. Moo notes that Ps 22 was not interpreted messianically until the tenth century C.E. Moo 1983, 230.

³⁷⁰ Marcus 1992, 177; Hays 2002, 414. Marcus has also suggested that Ps 22 was interpreted eschatologically in 1QH 5:31 and 4QPsf. Marcus 1992, 178-79.

³⁷¹ Moo 1983, 299.

³⁷² Moo 1983, 299.

³⁷³ So, Moo 1983, 298-300. Contra France who sees here the typological identification between

Second, the allusion to Ps 22 suggests an identification between Jesus the Messiah and the Righteous Sufferer, which highlights the *innocence* of Jesus.³⁷⁴ The highlight of the theme of innocence is particularly significant since, as we have argued, Jesus the Messiah is identified as the *sacrificial lamb* to redeem Israel, the Passover lamb being cultically required to be “without blemish” (Exod12:5).

Third, the fact that Matthew alludes not only to the first part of Ps 22 but also to the second part of it may suggest that Ps 22 functions as the scriptural foundation to *link* the suffering and death of Jesus the Messiah with the revelation of God’s kingdom bestowed upon him (28:18).³⁷⁵ Furthermore, the second part of Ps 22 which speaks of the universal implication of the revelation of God’s kingdom (Ps 22:27-29) may function in Matthew as the scriptural foundation to *link* Jesus’ endowment of the cosmic rule of God with the *universal* mission (Matt 28:19-20).

4. 31. Summary and Reflections

We have discussed the scriptural texts used to describe Jesus the Messiah in the Gospel of Matthew and the manner in which they are interpreted (see Table 3).

In this concluding section we shall summarise our findings and, in the light of early Jewish royal messianism, offer some reflections on the distinctive features of Matthew’s messianic theology.

Jesus and Israel. France 1998, 56-57. For further hermeneutical issues involved here such as “figurative reading,” see Hays 2002b, 415, n. 22.

³⁷⁴ The stress on the righteousness of the one oppressed is an important feature of the genre “the Psalms of the Righteous Sufferer.” Moo 1983, 227.

³⁷⁵ Cf. Brown 1994, 1464. Marcus 1992, 181; Moo 1983, 293.

4.31.1. Jesus the Messiah in the Light of Matthew's Messianic Interpretation of the Scripture

(1) Jesus is the Messiah of Israel. This is clearly shown by the genealogy of the Messiah which summarises the history of Israel starting with Abraham under the divine care. He is not only the Son of Abraham but also appears at the climax of the history of Israel (1:1-17). The identification of the Messiah with Israel is further demonstrated by the messianic use of Hos 11:1 (2:15) and Jer 31:15 (2:18) as well as Deuteronomic three texts in the temptation story (4:1-11).

(2) The Messiah is the Son of David or the Davidic (royal) Messiah of Israel. This feature is also evident in the Matthean genealogy which highlights the kingship of David (1:6). It is further supported and strengthened by the use of a number of "royal messianic" texts: Isa 7:14 (1:23); Num 24:17 (2:2); Mic 5:1 with 2 Sam 5:2 (2:6); Isa 11:1 (2:23); Ps 2:6 (3:17; 17:5); Isa 8:23-9:1 (4:15-16); Ezek 34 (9:36; 10:6; 14:14; 15:24, 32); 2 Sam 7:12-14 (16:16, 18); Zech 9:9 (21:5).

(3) Matthew seems to understand the book of Isaiah as a whole in such a way that the messianic figures in the first part of the book (chapters 1-39) are identified with the servant of the Lord in the later chapters of the book (chapters 40-66) in a royal messianic sense: Isa 7(1:22); Isa 9 (4:15-16); Isa 11 (2:23); Isa 42 (3:17; 12:18-21; 17:5); Isa 53 (8:17; 20:28; 26:26); Isa 61 (11:5).

Table 3 *Matthew's Messianic Interpretation of Key Scriptural Texts*

OT Texts	Matthew	Use
Genealogy	1:2-17	A
Isa 7:14 / Isa 8:8	1:23	C
Num 24:17	2:1-12	A
Mic 5:1 / 2Sam 5:2	2:6	C
Hos 11:1	2:15	C
Jer 31:15	2:18	C
Isa 11:1	2:23	A
Isa 40:3	3:3	C
Ps 2:7 / Isa 42:1	3:17	A
Ps 2:8 / Dan 7:14	4:8-9	A
Isa 8:23-9:1	4:15-16	C
Isa 53:4	8:17	C
Ezek 34	9:36 / 10:6 / 14:14 / 15:24, 32	A
Isa 35:5-6 / Isa 61:1	11:5	A
Mal 3:11 Ex 23:20	11:10	C
Isa 42:1-4	12:18-21	C
Job 9:8 / Isa 43:1-13	14:22-33	A
2 Sam 7:12-14	16:16, 18	A
Ps 2:7 / Isa 42:1	17:5	A
Isa 53:10-12	20:28	A
	26:28	A
Passover Lamb	26:28	
Jer 31:31, 34 / Exod 24:8 / Zech 9:11	26:28	A
Isa 62:11 (Isa 40:10) / Zech 9:9	21:5	C
Zech 13:7-9	26:31-32	C
Zech 11:12-13	26:15 / 27:3-10	A
Ps 118:22-23	21:42	C
Ps 110:1	22:44	C
Ps 110:1 / Dan 7:13	26:64	A
Dan 7:13-14	24:30 /	A

	26:64	A
	28:18	A

Ps 22 Passion Narrative / 28:10 / 28:17-20 A

C stands for "Citation." A stands for "Allusion."

(4) Jesus the Messiah is identified as God. This is suggested by the combined use of Isa 7:14 and 8:8 (1:23), which is an example of the exegetical link producing a new meaning, not obviously derived from either component of the texts. The identification between the Messiah and God is also achieved by applying monotheistic scriptural texts to the Messiah: Isa 40:3 (3:3); Job 9:8 with Isa 43:1-13 (14:22-33), and by the application of a messianically understood Ps 110:1 to the Messiah (26:64; cf. 22:44-46).

(5) The Messiah is expected to bring the exile of Israel to an end and restore her fortunes. This point is also made clear by the genealogy of the Messiah which highlights the *continuing* state of the exile of Israel *until* the Messiah comes (1:2-17). The placement of this genealogy at the beginning of the Gospel suggests that this is a *fundamental perspective* and *expectation* provided for the reader to understand the mission of the Messiah.

(6) The significance of the “restoration of Israel” theme is further supported and developed by the use of a number of the scriptural texts which speak of Israel’s restoration: Isa 8:23-9:1 (4:15-14); Isa 35:5-6 (11:5); Isa 40:3 (3:3); Isa 42:1-4 (3:17; 12:18-21; 17:5); Isa 43:1-13 (14:22-33); Isa 53:4, 10-12 (8:17; 20:28; 26:28); Isa 61:1 (11:5); Isa 62:12 (21:5); Jer 31:15 (2:18); Jer 31:31, 34 (26:28); Ezek 34 (9:36; 10:6; 14:14; 15:24, 32); Dan 7:13-14 (24:30; 26:64; 28:18); Zech 9:9 (21:5); Zech 13:7-9 (26:31-32).

(7) Some passages placed at structurally important places in the Gospel narrative also suggest that through the ministry of the Messiah, God is visiting Israel and Jerusalem / Temple, which means that the restoration of Israel is taking place. For instance, Isa 40:3 is placed in the beginning of the ministry of John the Baptist followed by the Messiah (3:3). Isa 35:5-6 is alluded to by the Messiah in summarizing his ministry (11:5). In the time of the Messiah's entrance into Jerusalem, Isa 62:11 is cited along with Zech 9:9, the former being connected with Isa 40:10 (21:5). Thus the theme of the restoration of Israel as suggested by Isa 40-66 *frames* the ministry of the Messiah. It is important that the Ezek 34 portraiture of the Davidic shepherd, which is also linked with Israel's restoration, is alluded to extensively in Matthew (9:36; 10:6; 14:14; 15:24, 32).

(8) The Messiah is portrayed as a humble, compassionate, non-confrontational, and non-military ruler. He gathers Israel and shepherds them, proclaiming, teaching, healing, and feeding them as well as bringing justice for them. These pictures derive mainly from Ezek 34; Isa 42:1-4; Zech 9:9. Even some texts such as Num 24, Isa 11, and Ps 2, often linked with the idea of the militaristic and nationalistic Messiah in the Jewish tradition, are carefully *redefined* within Matthew's narrative in order to transform combative messianic ideas (cf. 2:1-12; 2:23; 3:17; 4:1-11; 17:5).

(9) Although the Messiah came to Jerusalem / Temple to restore Israel, he was rejected by Jerusalem / Temple and those who run it. The theme of the rejected Messiah is highlighted by Ps 118:22-23 and Zech 11:12-13.

(10) The Messiah will build the new temple (16:16, 18; cf. 2 Sam 7:12-14), called "church," which is the community of the Messiah's disciples. This new temple will be

built through the rejection of the Messiah by the Jewish leaders, the rejected Messiah becoming the new temple's "corner stone" (21:42; Ps 118:22-23).

(11) Thus, the restoration of Israel will take place, unexpectedly, through the suffering and death of the Messiah identified with the suffering servant of Isa 53:10-12 (20:28; 26:28) and the Passover Lamb (26:17-30). Through the death of the Messiah, the forgiveness of sins is provided: Isa 53:12 and Jer 31:31-34 (26:26). Furthermore, it is through the blood of the Messiah that the new covenant will be effected (26:26: Jer 31:31-34; Exod 24:8; Zech 9:11). The institution of the *new* covenant means the constitution of the *new* Israel as the *twelve* disciples around the table may represent (26:20; cf. 10:1-4; 19:28). The new Israel has an entirely new relationship with God on the basis of the forgiveness of sins (Jer 31:31-34), a relationship vividly revealed at the end of the Gospel: the Messiah, identified with God, is always with them until the end of the age (28:20).

(12) The process of the constitution of the new Israel is suggested by the use of Zech 13:7-9. The Messiah is struck, and then the disciples who are the core or representatives of the new Israel would be scattered. However, after his resurrection, the Messiah regathers them. Through this process, the new Israel will be refined (Judas was dropped; *the eleven* at 28:16).

(13) The suffering of the Messiah is vividly highlighted by the messianic use of the Psalms of the Righteous Sufferers, particularly Ps 22. By its use, the *innocence* as well as suffering of the Messiah is given prominence (27:35, 39, 43, 46).

(14) The Messiah is endowed with God's cosmic kingdom at the end of the Gospel which alludes to Dan 7:14 (28:18). The allusion to Dan 7:14 is important

because the endowment of God's kingdom upon the human-like figure in Dan 7 is connected with the endowment of the universal and eternal kingdom upon "the holy ones" who are closely connected, or identified with Israel. Thus, the *proleptic revelation* of the bestowal of God's cosmic kingdom upon the Messiah suggests the *proleptic fulfilment* of the restoration of Israel.

(15) The shift from the suffering of the Messiah to the endowment of God's kingdom upon him is probably based on Ps 22 which speaks not only of the suffering of the righteous but also of the revelation of God's kingdom and its universal significance (28:10, 17-20). The latter theme may also connect with the *universal* mission of the disciples (28:18-20).

(16) The Messiah is depicted as one who comes at the end of the age as the eschatological judge, using the image of Dan 7:13 (24:30; 26:64). It is ultimately at the time of the Parousia of the Messiah that the eschatological judgment will fall upon all evil and on those who reject the Messiah including Jerusalem / Temple and those who run it. Then, the consummation of Israel's restoration will take place.

(17) It is remarkable that the picture of the Messiah that Matthew's messianic use of the Scripture suggests covers almost the entire life of the Messiah: his origin, birth, childhood, ministry, suffering, death, exaltation, and Parousia.

4.31.2. Matthew's Messianic Interpretation of the Scripture in relation to the Early Jewish Messianic Interpretation of the Scripture

We now proceed to discuss Matthew's messianic interpretation of the Scripture in relation to the early Jewish royal messianic interpretation of the Scripture we have

studied in chapter 2. We will first discuss the use of the “royal messianic” texts common to Matthew and early Judaism. Then, we will examine Matthew’s use of “royal messianic” texts not in common with early Judaism as far as our evidence goes. Finally, we will argue Matthew’s use of the “not obviously ‘royal messianic’” texts.

4.31.2.1. Matthew’s Interpretation of the “Royal Messianic” Texts Common to Matthew and Early Judaism

The use of some “royal messianic” texts common to Matthew and early Judaism (Isa 11:1; Num 24:17; Ps 2; Dan 7:13-14; 2 Sam 7:13-14) may suggest that Matthew may depend on or at least be aware of some common exegetical traditions concerning the royal Messiah (see Table 4).

However, Matthew’s use of those “royal messianic” texts differs radically from the use of them in early Judaism. It seems that Matthew carefully *redefines* them within the context of his narrative or through an exegetical link with other texts.

(1) *Num 24:17* was popularly used in early Judaism in such a way as to suggest a militant and nationalistic royal messiah who would destroy the enemies of Israel. However, in Matthew, the Messiah to which *Num 24:17* is applied is depicted as “a child” who suffers from the threat of Herod’s violence. In the birth narrative “the king of the Jews” does not conquer Gentiles; he is worshipped by them (2:1-12).

(2) *Isa 11:1*, a most popular “royal messianic” text in early Judaism, is also used in Matthew (2:23). However, *Isa 11:4*, often understood to denote the idea of judgment or conquering, is *not* referred to there. Rather, *Isa 11:1* is connected with Nazareth, which may connote a denigrated status at that time (26:71-73; cf. John 1:46; 7:41).

Table 4 *Matthew's Messianic Interpretation of Key Scriptural Texts in the light of Jewish Messianic interpretation of Key Scriptural Texts*

Commonly used 'royal messianic' Texts	Matthew	Not commonly used 'royal messianic' texts	Matthew	Not obviously 'royal messianic' texts	Matthew
Isa 11:1	2:23	Ezek 34	9:36	Passover Lamb	26:28
Num 24:17	2:2		10:6	Isa 53:10-12	20:18
Ps 2:6	3:17		14:14		26:28
	17:5		15:24, 32	Ps 118:22-23	21:42
Ps 2:8-9/Dan 7:14	4:8-9	Mic 5:1 / 2 Sam 5:2	2:6	Ps 22	27:35
2 Sam 7:13-14	16: 16, 18	Zech 9:9	21:5		27:39
Dan 7:13	24:30	Zech 11:12-13	26:15		27:43
	26:64		27:3-10		27:46
Dan 7:14	28:18	Zech 13:7-9	26:31-32		28:10
		Ps 110:1	22:44		28:17-20
			26:64	Isa 42:1	3:17
		Is 7:14 / 8:8	1:23		17:5
		Isa 8:23-9:1	4:15-16	Isa 42:1-4	12:18-21
				Isa 40:3	3:3
				Isa 35:5-6	11:5
				Job 9:8 / Isa 43:1-13	14:22-33
				Genealogy	1:2-17
				Hos 11:1	2:15
				Jer 31:15	2:18
				Isa 61:1	11:5

(3) While *Ps 2* was also interpreted in early Judaism as portraiture of a militant Messiah who will rule over the nations (Ps 2:1-2; 8-9), in Matt 3:17 and 17:5, Ps 2:7 is alluded to *along with* Isa 42:1 which depicts the Servant of the Lord. This exegetical

link may have been used to transform the kind of the messianism which Ps 2 was used to suggest in early Judaism.

Although the messianic use of Ps 2:8-9 (along with Dan 7:14) to suggest the idea of a Messiah ruling over the nations is found in Matthew, it is an interpretation which his temptation narrative places on *the lips of Satan* (4:8-9).

Matthew's messianic use of Ps 2:6 in 3:17 and 17:5 may also be connected with Gen 22:2, 12, and 16 (LXX). This exegetical link strengthens the *intimate* relationship between Father (God) and Son (the Messiah), an emphasis of which may be open to develop a high Christology (28:19-20), a dimension absent in early Jewish royal messianism.

(4) Although 2 Sam 7 was used as the scriptural foundation to expect the coming of the Davidic Messiah in early Judaism, the theme of *the Messiah who will build the temple* is not very common as far as our evidence goes. In Matthew, on the other hand, the theme of the Messiah to build the temple is prominent, which probably derives from a messianic interpretation of 2 Sam 7:13-14 (16:16, 18; cf. 26:61; 27:40). However, the temple which Jesus the Messiah will build is "my church," the community of the disciples following him (16:18; 18:17).

(5) The human-like ruler of Dan 7, while not obviously Davidic there, is identified with the Davidic Messiah in early Judaism. The inclusion of the Danielic human-like figure in Davidic messianism leads to the description of the Messiah in a more exalted manner. The messianic use of Dan 7 is attested in Matthew, but it is not linked so much with the earthly life of the Messiah as in his *post-resurrection* appearance, and at the *Parousia* when his rule will be established over all nations

(24:30; 26:64; 28:18).³⁷⁶

4.31.2.2. Matthew's Interpretation of "Royal Messianic" Texts Not in Common with Early Judaism

There is Matthew's use of some apparently "royal messianic" texts *not* common to early Judaism as far as our evidence goes (see Table 4). The choice of the texts may reveal some features of Matthew's messianic theology which may be different from that of early Judaism.

(1) The first type of Matthew's use of the messianic texts *not* common in early Judaism are those which describe the *humble, compassionate, and non-military* character of the Messiah. Whereas there is no unambiguous evidence to suggest the messianic use of *Ezek 34* in early Judaism,³⁷⁷ Matthew's use of it is *extensive* and it is a key text to describe the ministry of Jesus the Messiah. Along with *2 Sam 5:2*, it highlights the character of the Messiah as a good and compassionate shepherd who will care for God's flock, i.e. Israel. Furthermore, Matthew's extensive messianic use of *Ezek 34* focuses, not on external warfare, but on the gathering of Israel's dispersed sheep at her restoration. Finally, his use of *Ezek 34* implies that the current Jewish leaders are identified with the false shepherds who fail to meet their responsibility to care for Israel.

(2) While *Zech 9:9* is easily understood as a "royal messianic" text, its messianic

³⁷⁶ See Riches' perceptive observations. Riches 2000, 289-290.

³⁷⁷ See 4.13.

use is conspicuously absent in early Judaism.³⁷⁸ Matthew's use of Zech 9:9 which describes a *non-military* ruler riding on (a) donkey(s), not a war horse, highlights the non-military nature of his messianic theology.

(3) Matthew's messianic use of Zech 11:12-13 and 13:7-9 makes a similar point. The former speaks of the *rejection* of the shepherd, the latter of the *suffering* of the shepherd. We do not have evidence to attest their messianic use in early Judaism.

(4) The second type of "royal messianic" texts are those *open* to suggest (or develop) *the inclusion of the Messiah in the unique divine identity*. There is virtually no unambiguous evidence to suggest the messianic use of Ps 110:1 in early Judaism. The Psalm's messianic use has enormous theological potentiality in that it *can* provide a scriptural basis for *the Messiah to sit on the heavenly throne with God*. This suggests, in a Jewish context, the inclusion of the Messiah in the unique divine identity. It is striking therefore that Matthew's Jesus applied Ps 110:1 to himself, claiming to sit on the heavenly throne with God. This means that he claimed to have a *cosmic* authority far beyond any earthly rule of the Davidic Messiah.

(5) Some of the messianic texts that Matthew chooses are characteristically *open* to the development of a high Christology. Isa 8:23-9:1 (MT) is cited at Matt 4:15-16 and, since Isa 9:5 (MT) lies in the immediate context of Isa 8:23-9:1, it may controversially speak of the divine nature of the Messiah. I have also argued that the exegetical link of Isa 7:14 with Isa 8:8 creates a "new meaning," suggesting the identification between Jesus the Messiah and God.

³⁷⁸ See 4.22.

4.31.2.3. Matthew's Interpretation of "Not Obviously 'Royal Messianic'" Texts

Matthew's choice of "not obviously 'royal messianic'" texts further confirms the points we have made and suggests something more.

(1) The first type of text which Matthew chooses to apply to the Messiah are those which speak of *the theological significance of the suffering and death of the Messiah*. While the servant of the Lord in Isaiah is applied to the royal Messiah in the Similitudes, we have found no clear evidence to suggest the application of the theme of the (vicarious) *suffering* of the servant in Isa 53 to the Messiah. On the other hand, in Matthew the identification of the Messiah with the suffering servant in Isa 53 as well as the Passover lamb play a key role to explicate the *redemptive* significance of the suffering and death of the Messiah for Israel (20:28; 26:28). *Ps 118:22-23* may also belong to this category since the rejected stone becomes the corner stone of the new temple (21:42).

(2) The second type of text which Matthew uses are those associated with *monotheism*. These texts whose immediate contexts speak of monotheism are applied to the Messiah. The immediate context of *Isa 40:3* speaks of an eschatological monotheism (3:3), *Job 9:8* of creational monotheism (14:25). Similarly, *Isa 43:1-13* clearly shows creational monotheism (14:22-33). In applying these monotheistic texts to Jesus the Messiah, Matthew suggests his inclusion in the unique divine identity.

(3) The third type of text are those which speak of (the experience of) Israel. The genealogy of the Messiah summarises the history of the people of Israel, in which the Messiah climactically appears (1:2-17). The "son" in Hos 11:1 which originally refers to Israel is applied to the Messiah (2:15). Furthermore, Jer 31:15 speaks of the tragic

experience of the exile of Israel, an experience also implicitly applied to the Messiah (2:13-18). In this way, Jesus the Messiah is identified with (the experience of) Israel. Since this identification is placed in the early chapters of the Gospel (1:2-17; 2:15, 18; cf. 4:1-11), its significance must not be underestimated.

However, it is important to make clear that the Messiah is not to be submerged under the category of the *corporate* Israel. Jesus the Messiah is described as an *individual* figure standing against Israel; he chose the twelve representing the new Israel (cf. 10:2-4; 19:28; 26:20-29). In my view, what the Messiah did was that, as *a new Israelite* and *the teacher of the new Israel*, he bequeathed a model for the new Israel to follow (10:24-25; 23:8-10; cf. 4:1-11).

(5) Finally, the fourth type of text is those which define the *universal significance* of the Messiah. The servant of the Lord in *Isa 42:1-4* is a case in point (12:18-21). It speaks of the role of the servant in the salvation of all nations including Israel (cf. 24:14; 28:19-20). The inclusion of the gentiles in the genealogy of the Messiah may also make a similar point.³⁷⁹ Furthermore, *Ps 22* anticipates the establishment of God's universal kingdom after the suffering of the righteous (one) who is identified in Matthew with the Messiah (28:17-20).

On the basis of these findings, in the next chapter, we will examine Matthew's narrative presentation of Jesus the Messiah.

³⁷⁹ Cf. Bauckham 2002b, 41-46.

Excursus: Jesus as the new Moses

At this point, it is necessary to comment on the insightful work of Allison, *The New Moses* (1993) because Allison's approach and my approach are close in such a way that we both focus on intertextuality in order to understand Matthew's Christology. What Allison has shown is that Jesus is the antitype of Moses, i.e. the new Moses. He makes the good cases for it at some passages. For example, the Moses typology is certainly seen in the infancy narrative (chapter 2),³⁸⁰ the Temptation story (4:1-11),³⁸¹ and the Sermon on the Mount (chapters 5-7).³⁸² It may also be present in "the great commission" of 28:16-20.³⁸³ As Riches indicates, the recognition of Jesus as the new Moses helps us to understand the significance of Jesus' teaching role.³⁸⁴

Having said that, however, a critical issue remains how important a Moses Christology is within Matthew's Christology. More particularly, how is "Jesus as the new Moses" related to "Jesus as the Messiah"?

Allison's claim on this matter is actually rather modest. He maintains:

The new Moses theme remains one of many things and not the most important. If it cannot be ignored, it is still exaggeration to say that "Matthew presents Jesus first and foremost as a Moseslike figure." The Moses typology is no more the trunk of Matthew's Christology than it is only a distal twig. It is somewhere in between: I should liken it to a main branch.³⁸⁵

³⁸⁰ Allison 1993, 140-165.

³⁸¹ Allison 1993, 165-172.

³⁸² Allison 1993, 172-194.

³⁸³ Allison 1993, 262-266.

³⁸⁴ Riches states that "(a)s the one who instructs, Jesus is presented typologically as the new Moses." Riches 2000, 272.

³⁸⁵ Allison 1993, 267-268.

Thus, his study and my study do not necessarily compete with each other on their claims. Appreciating that Jesus is typologically characterized as the new Moses in some passages, I still contend that Jesus as the Messiah is more foundational than Jesus as the new Moses at least in terms of narrative criticism. For this approach, it is critically important to note how the implied author starts the narrative because this provides the implied reader with the fundamental perspectives and expectations to understand the following narrative.³⁸⁶ As we have suggested, Matthew starts the narrative with the genealogy of the Messiah as well as the superscript of “Jesus Messiah, Son of David, Son of Abraham” (1:1-1). There is no Moses typology here, and consequently Allison does not deal with this crucial opening passage at all.

Another critical problem for Allison is that he fails to appreciate the crucial roles of the book of Isaiah in the Gospel of Matthew.³⁸⁷ It is cited or alluded in the following passages, as we have already shown: Isa 7 (1:22); Isa 8:23-9:1 (4:15-14); Isa 9 (4:15-16); Isa 11 (2:23); Isa 35:5-6 (11:5); Isa 40:3 (3:3); Isa 42 (3:17; 12:18-21; 17:5); Isa 43:1-13 (14:22-33); Isa 53 (8:17; 20:28; 26:26); Isa 61 (11:5); Isa 62:12 (21:5). The more one appreciates the significance of the role of the book of Isaiah in Matthew, the more one links Jesus with the second Exodus theme as expected in the book of Isaiah rather than the first exodus theme as shown in the book of Exodus even though these two exodus themes are connected each other. Bauckham’s observation about Exodus

³⁸⁶ See 4.1.

³⁸⁷ For instance, Allison does not deal with many of the citations from the book of Isaiah in Matthew. Furthermore, Allison discounts the allusion to Isa 53:11-12 as well as Jer 31:31-34 in Jesus’ cup-saying in favor of Ex 24:8, without giving any substantial arguments for it. Allison 1993, 257-258. For our arguments on this passage, see 4.21.

theme in Luke-Acts seems appropriate for Matthew.

There was also special attention given to the models provided by the Exodus and the conquest of the land, as prototypes for a new exodus from oppression and a new conquest of the land from its pagan rulers and occupiers, as well as to the empire of David and Solomon as a model of Israel as an independent theocracy dominant over Israel's Gentile neighbours, but *these historical prototypes were usually read through the lens of prophecies which already worked with these models for the future.*³⁸⁸

Therefore, the typological imagery of Jesus as the new Moses is important in as much as it highlights the significance of the teaching role of Jesus the Messiah and of the theme of the *second* exodus, i.e. the restoration of Israel.

³⁸⁸ Bauckham 2001, 435. Emphasis mine.

Chapter 5 Matthew's Narrative Presentation of Jesus the Messiah

In previous chapters, we have studied Matthew's messianic interpretation of the OT and his characters' view of the Messiah as well as the early Jewish royal messianic interpretation of the Scripture. In this chapter, we will situate the results of the previous research within the plot of the Gospel in order to understand more fully the identity of Jesus the Messiah narratively constituted.¹

5.1. The Identity and Mission of Jesus the Messiah (1:1-4:11)

In the beginning of the narrative, Matthew (the implied author) clearly delineates the identity and mission of Jesus the Messiah. Matthew begins the narrative with an explicit commentary which guides the (implied) reader to appreciate his evaluative point of view. The superscription is followed by the genealogy of the Messiah. Such information is available only to the reader, not to any characters in the story. According to this data, the Messiah is the Son of Abraham, with whom the genealogy begins. The fact that "Judah and his brothers"(1:3) are mentioned suggests that it does not simply indicate the Messiah's ancestry but include the history of all twelve tribes of Israel.² Abraham is highlighted as Israel's forefather (cf. 3:9) and the Messiah is expected to

¹ As far as the plot is concerned, it is commonly understood that it holds a three part structure: a beginning, a middle, and an end. The beginning of the story (1) establishes some lack or need, and (2) introduces a main character to undertake to supply what is missing or needed as his mission. The middle of the story consists of a number of obstacles or conflicts that the main character faces. The end of the story is where its resolution is reached so that it may establish a new stage of equilibrium. Donaldson 1996, 33; Lincoln 2000, 17.

² Bauckham 2002b, 20.

fulfill the promise given to him of the blessing of Israel (Gen 12:2-3; 17:4-5).³

On the other hand, Abraham is also promised that his offspring would be a blessing to all nations (Gen 22:18; cf. Gen 12:3; 18:18). Given that the four women in the genealogy (Tamar, Rahab, Ruth, and the wife of Uriah) were understood as Gentile at that time,⁴ their inclusion in the Messiah's ancestry suggests that he is the Messiah not only for Jews but also for the Gentiles.⁵

Second, the Messiah is the Son of David (1:1). That the Messiah is the Davidic Messiah to rule over Israel is suggested by the reference to "David the king" (1:6, 17; cf. 2 Sam 7:12-16). Besides, the number fourteen of the triple fourteen generations highlighted in this genealogy evokes the name of David in the light of gematria.⁶

Third, the deportation to Babylon which is the tragic end of the nation Israel functions as another division in the genealogy. The Messiah appears in the fourteen generations from the time of the deportation to Babylon. This division may suggest that the restoration of Israel from its state of exile will be fulfilled by the Messiah in whom the history of Israel reaches its climax. This is the *mission* of the Messiah.

The mission of the Messiah is further clarified in his birth story. An angel of the Lord directed Joseph to give the Messiah the name "Jesus" meaning "he will save his people from their sins" (1:21). Since the exile is regarded as the result of or punishment for the sins of Israel, the mission of the Messiah to "save his people from their sins" can

³ Ogawa 1996, 101-102; Kingsbury 1975, 85.

⁴ Bauckham has argued this point in a detailed manner. Bauckham 2002b, 28-40.

⁵ Schweizer 1975, 25; Luz 1989, 109-110; Charette 1992, 66.

⁶ Bauckham 2002b, 19.

be taken to mean the restoration of Israel.⁷ The reader also knows that the Messiah is given, by means of the fulfillment of the Scripture, another name, “Emmanuel,” meaning “God with us” (1:23). Since the exile was also understood as “remoteness from God,”⁸ the mission of the Messiah to restore God’s presence among his people may also mean the restoration of Israel.⁹

In short, in the beginning of the narrative, the identity and mission of the Messiah is set out; he is the Son of Abraham and the Son of David to restore Israel in such a way as to save “his people from their sins” and to restore the presence of God among them so that all nations may be blessed by him.¹⁰ These are *fundamental expectations* provided so that the reader will read the following narrative, anticipating the fulfillment of them.

In Chapter 2, the identity of the Messiah is further depicted in contrast with that of King Herod as well as with reference to the OT texts. Although the allusion to Num 24:17 at 2:2 may evoke the militant Messiah, the repeated depiction of him as the child (παῖδιον; 2:8, 9, 11, 13 (twice), 14, 20 (twice), 21) redefines it in such a way that he is humble and identified with the marginalised in society.¹¹ Such portraiture is further highlighted in stark contrast with the depiction of King Herod who exercises violence and manipulation to secure his status (2:7-8, 16). Jesus the Messiah is also worshiped by the gentile (magi) *with joy* which also redefines the nationalistic expectation of the

⁷ Verseput 1995, 107-108.

⁸ Talmon 2001, 110.

⁹ Cf. Verseput 1995, 108.

¹⁰ Powell 1992, 195. Cf. Riches 2000, 322-323.

¹¹ See 4.3.

Messiah of Israel. Other citations from the Scripture further contribute to this clarification of the identity and mission of the Messiah. He is the Davidic Messiah to shepherd Israel (2:6; Mic 5:1; 2 Sam 5:2; cf. 2:23; Isa 11:1). He is the one who relives the history of Israel in such a way as to follow Israel's experience of both Exodus and Exile (2:15; Hos 11:1; 2:18; Jer 31:15). Furthermore, the use of the Exodus theme (Hos 11:1 in 2:15) may lead the reader to anticipate the new Exodus of Israel. Similarly, by citing Jer 31:15, Matthew may hint that the tragic loss of the children is the *prelude* to the restoration of Israel described in Jer 30-31.¹²

In chapter 3, John the Baptist is introduced as the one who prepares "the way of the Lord" (3:3; Isa 40:3). The narrative context identifies "the Lord" with Jesus the Messiah (3:11-15), which may suggest his inclusion in the unique divine identity.¹³ Since Isa 40:3 and its immediate context (Isa 40:1-11) summarise the whole prophecy of Israel's restoration in Isa 40-66, with the appearance of John the Baptist identified as the voice in the wilderness in Isa 40:3, the beginning of the restoration of Israel is signaled.

This point is further strengthened by the observation that John the Baptist is identified with Elijah (3:4; 2 King 1:8; cf. 17:13). The fact that Elijah is understood both in Jewish tradition and in Matthew as a *restorer* of Israel suggests that the ministry of John the Baptist signals the beginning of the restoration of Israel (17:11; cf. Mal 3:23-24).¹⁴ It is worth noting, however, that John provocatively claims that physical

¹² France 1989, 208.

¹³ See 4.8.

¹⁴ For the restorative role of Elijah in the Jewish traditions and Gospel traditions, Bauckham 2001, 439-448; Bryan 2002, 88-111.

descent from Abraham is an inadequate criterion for the membership of Israel (3:9).¹⁵

While the restoration of Israel is the mission of the Messiah as well as of John the Baptist, it is already hinted here that the redefinition of Israel is also in view.¹⁶

In the baptism of Jesus, his messianic identity is further confirmed by the voice from the heaven: "This is my beloved Son with whom I am well pleased" (3:17; cf. 17:5). We have argued that this probably alludes to Ps 2:7 and Isa 42:1.¹⁷ Although Jesus is confirmed as the royal Messiah according to Ps 2:7, the allusion to Isa 42:1 suggests that he is the *obedient* Messiah to his Father. The filial relationship between the Messiah and God is also emphasized by the allusion to Gen 22:2, 12, 16.¹⁸

The story of the baptism is followed by the temptation story (4:1-11). The connection between the two stories is made evident by the reference to the Spirit who, having descended upon Jesus in the baptism, now led him to the wilderness (3:16; 4:1).¹⁹ In this context, Satan introduces the first two temptations by saying "If you are the Son of God,..." (4:3, 6). There is little doubt that "the Son of God" refers back to the acclamation of the heavenly voice "this is my beloved Son."²⁰

Although in the third temptation "Son of God" does not occur, there is little reason to doubt that the issue of the messianic Son of God lies behind it.²¹ In fact, it is

¹⁵ Kee 1995, 99.

¹⁶ See Riches' important discussions about Matthew's treatment of the ethnicity of Israel. Riches 2000, 318-319.

¹⁷ See 4.9.

¹⁸ Kingsbury 1988, 53.

¹⁹ The conjunction of τότε in 4:1 further cements this connection. Carson 1995, 111.

²⁰ Schweizer 1975, 58.

²¹ Cf. Lövestam 1961, 100; Meier 1979, 60, n.31.

the third temptation whose nature is most explicitly messianic. Satan proposes to offer “all the kingdoms of the world and their glory” to Jesus if he would bow down and worship him (4:9-10) which is probably based on Ps 2:7 and Dan 7:14. The point of the temptation is clear. In 3:17, Jesus is acknowledged and revealed by the Father that he is not only the Son of God but also the *obedient* Son to his Father. It is his fidelity to the Father that is put to the test by Satan.²²

Through this temptation story, the reader begins to understand that although, (as later chapters demonstrate) on the surface, the conflict is developed between Jesus and the Jewish leaders, on a cosmic level, it is between the Messiah and Satan (cf. 16:22-23; 27:40). The reader is informed not only of the identity and mission of Jesus the Messiah but also of his opponents and the nature of the cosmic conflict, i.e. the conflict for Jesus’ allegiance to his Father.²³

²² Meier 1979, 59-62. Cf. Donaldson 1985, 91-92.

²³ Riches 2000, 269. Sim is one of a few scholars who highlight the cosmic dualism in Matthew, the theme which has been largely neglected among Matthean scholars. He draws attention to the significance of the dualistic elements of the stories of Temptation (4:1-11), of “the return of the unclean spirit” (12:43-45), and of “the parable of the tares” (13:36-43). Sim 1996, 77-80.

Having acknowledged Sim’s important contribution to Matthean studies, Riches questions his understanding of “human dualism” in relation with “cosmic dualism.” He indicates Sim’s confusion of two distinct kinds of human dualism.

It is one thing to do evil because one freely and knowingly disobeys the will of God, another to do evil because one is ruled over by, is in bondage to evil spirits. It is one thing to choose evil rather than good, another to be “born of evil”(Riches 2000, 266).

Another serious problem of Sim’s work is that his analysis of Matthew’s Gospel tends to be too much dictated by Jewish apocalyptic framework with the consequence that the death of the Messiah is not taken into enough account in relation to Stan’s judgment. Cf. Sim 1996, 28. The following lines represent his view :

Yet despite the success of the exorcisms of Jesus and the disciples, the evangelist is quite adamant that they constitute only a series of minor victories in the overall cosmic

5.2. Jesus the Messiah's Restorative Ministry to Israel and her Responses: 4:12-13:58

When Jesus heard that John the Baptist was arrested, he withdrew into Galilee so that the Scripture might be fulfilled (4:12-16). Then, he commences his ministry, saying "Repent, for the kingdom of heaven is at hand" (4:17; cf. 3:2). The Scripture fulfilled here is Isa 8:23-9:1 which speaks of the restoration of Israel including its northern tribes.²⁴ The placement of this scriptural fulfillment at the beginning of the ministry of Jesus the Messiah suggests that his entire ministry is to be understood in the light of the restoration of Israel.

The first thing Jesus did, after the proclamation of the inauguration of his ministry, is to call his disciples. He promises that if they follow him, he would make them "fishers of men" (4: 19). In view of the fact that at the very end of the Gospel Jesus commands his disciples to "make disciples of all nations" (28:19-20), his entire ministry may be understood as *the preparation of his disciples for their future mission*. Then, the teaching role of the Messiah is important throughout his ministry.²⁵

After calling the disciples, the ministry of Jesus is summarized in 4:23-25 (cf. 9:35; 10:6-7). It consists of his teaching in "their synagogues," preaching "the gospel of the kingdom," and healing every disease. The phrase "the gospel of the kingdom" (4:18;

conflict. The final and decisive defeat of Satan and his contingent of demons will not take place until the eschatological judgment (cf. 25:41 and see further chapter 6).

Consequently, they are still a force to be reckoned with until that time (Sim 1996, 78).

From the narrative point of view, however, as we will argue in due course, Jesus' death on the cross means his victory over Satan even though the victory is complete at his parousia.

Cf. Powell 1992, 199-202.

²⁴ See 4.11. Cf. Jeremias 1958, 21.

²⁵ Kingsbury 1988, 130, 144.

cf. 9:35; 24:14) is probably the summary of the message Jesus delivered at 4:17: "Repent, for the kingdom of heaven is at hand" (4:17; cf. 3:2).²⁶ In addition to the fact that this message was delivered to Israel which the crowds probably represent,²⁷ the combination of the term "gospel" and "the kingdom" of heaven (God) presumably alludes to Isa 52:7-10, particularly 52:7:

How beautiful upon the mountains are the feet of the messenger who announces peace, who brings *good news*, who announces salvation, who says to Zion, "Your *God reigns*." (emphasis mine).²⁸

If this is the case, the proclamation of the gospel of the kingdom is the announcement of the restoration of Israel as the result of the coming reign of YHWH.²⁹

Healing diseases is another important element in the ministry of Jesus the Messiah. He summarises what is happening in his ministry in 11:5: "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear." The fact that this alludes to Isa 35:5-6 suggests that the healing of the Messiah is also a sign of the coming

²⁶ The use of "heaven" instead of "God" in "the kingdom of heaven" is probably "a pious Jewish periphrasis to avoid constantly naming the Deity in the oblique case of a set formula." Meier 1994, 239.

²⁷ Cousland has shown that the crowds to which the Messiah ministers essentially represent *Israel*. Cousland 2001, chapter 3. Besides, the geographical area from which the crowds come and through which the fame of Jesus spreads covers roughly the great kingdom of David (4:23-25; Galilee, Syria, Decapolis, Jerusalem, Judea, beyond the Jordan). This may suggest that the ministry of the Messiah is the restoration of Israel (the great kingdom of Israel). Cousland 2001, 63-68.

²⁸ Cf. Isa 41:21; 43:15; 44:6. For commentary on Isa 52:7-10, see Westermann 1969.

²⁹ So, Meier 2001, 385; Lohfink 1982, 26-29. Westermann notes that "the exiles' coming back home and their restoration are one and the same as God's coming, his return." Westermann 1969, 251. Cf. Meier 1994, 246; Marcus 1992, 18-21.

of YHWH leading to the restoration of Israel (cf. 12:28).³⁰

The teaching role of the Messiah is highlighted in the Sermon on the Mount (chapters 5-7) which Jesus delivers primarily to his disciples (5:2). When he finished his teaching, however, the crowds were astonished at it, for “he taught them as one who had authority, and not as their scribes” (7:29). The Sermon envisages the character and mission of the community of the disciples. The Beatitudes, for instance, show the kind of persons the disciples of Jesus are (5:3-10).³¹ Hays notes that “the counterintuitive paradox of the Beatitudes alerts us to the fact that Jesus’ new community is a contrast society, out of synch with the ‘normal’ order of the world.”³²

The community of the disciples is summoned to be “the salt of the earth” and “the light of the world” (5:13-16). This is an integral part of their *centripetal* mission: “let your light shine before others, so that they may see your good works and give glory to your Father in heaven” (5:16).³³

The quality of life indicative of the disciples is called by Jesus as the “greater righteousness” (5:20). It is “doing the will of God, including the law (5:17), as Jesus teaches this.”³⁴ This is because Jesus is God’s Son who knows the fullest meaning of God’s will (11: 27; cf. 3:17; 17:5).³⁵

Having highlighted the teaching role of the Messiah, Matthew presents his messianic ministry in deed (chapters 8 and 9). The issue of his authority is a prominent

³⁰ Pace Lohfink 1982, 13-14.

³¹ Kingsbury 1988, 132.

³² Hays 1996, 97.

³³ Donaldson 1996, 46-47. Cf. Hays 1996, 97.

³⁴ Kingsbury 1988, 133; France 1989, 267-268.

theme in these chapters. Whereas the Messiah is depicted as the one who has authority to teach in chapters 5-7, in chapters 8-9 he is depicted as the one who has authority to do miraculous deeds, that is, to cure disease (8:5-10, 16; 9:6-7, 20-22, 27-30; cf. 10:1), to cast out demons (8:16, 31-32; 9:32-33), and to control nature (8:23-27). He also has the authority on earth to forgive sins which is the divine prerogative (9:2-8).³⁶ He even raised the dead (9:24-25).

For our purposes, 8:11-12 is also important. A number of scholars have taken “many from east and west” to refer to the Gentiles who will participate in the eschatological banquet. That is, Matthew’s Jesus here anticipates the eschatological pilgrimage of Gentiles.³⁷ However, Davies and Allison have recently challenged this, maintaining that it refers to the return of the diaspora Jews.³⁸ Whichever position one holds, the theme of the restoration of Israel likely underlies this text. .

In 9:35, the narrator summarises the ministry of Jesus in a similar fashion as in 4:23. Then, the narrator reveals the inside view of Jesus to the reader: “When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd” (9:36). Given the allusion to Ezek 34,³⁹ the reader is assured that the ministry of Jesus is to be understood in the light of the *restorational ministry to Israel* of the Davidic shepherd (2:6; cf. 10:5-6; 15:24).

Then, Jesus calls his *twelve* disciples (10:1-4). It has been noted that the number

³⁵ Matera 1999, 33.

³⁶ Cf. Kingsbury 1988, 85.

³⁷ For instance, Lohfink 1982, 18; Swartley 1994, 64; Kee 1995, 103.

³⁸ Davies and Allison 1991, 27-28.

³⁹ See 4.13.

symbolizes the twelve tribes of Israel (cf. 19:28).⁴⁰ That is, Matthew's Jesus intends symbolically to reconstitute the twelve tribes of Israel as the fulfillment of the restoration of Israel.⁴¹

In the second teaching discourse called "the missionary discourse" (10:5-42), Jesus taught his disciples not to go among the Gentiles or Samaritans but "rather to the lost sheep of the house of Israel" (10:5-6; cf. 15:24). The mission of the disciples is limited to Israel as a lost state.⁴² Furthermore, he commands them to do the same thing as Jesus has done apart from teaching which is reserved only for Jesus until the post-Easter commission to the disciples (28:19-20). Thus, it is clear that the mission of the disciples is in succession to that of Jesus the Messiah.⁴³

In chapter 11, John the Baptist sent his disciples to Jesus to ask whether he is the one to come, i.e. the Messiah or not.⁴⁴ This is presumably because Jesus does not appear to be the kind of the Messiah John expected: the one who executes God's *imminent* eschatological judgment (3:7-12).⁴⁵ The fact that John himself was put in prison suggests that the ministry of Jesus does not appear to affect the current evil regime (cf. 14:1-12). In response, Jesus summarises what is happening in his ministry, alluding to Isa 35:5-6 as well as Isa 61:1. The restoration of Israel is in fact taking place even though it may appear to be ineffective. Probably this is the *mystery* of the kingdom of heaven, i.e. the mystery of the restoration of Israel by the Messiah as the later

⁴⁰ Evans 1997, 317-318; Lohfink 1982, 9-12.

⁴¹ Charette 1992, 72-72. Cf. E. P. Sanders 1985, 98; Verseput 1995, 111.

⁴² Jeremias 1958, 26, n.3; Verseput 1995, 112.

⁴³ Cf. Powell 1995, 1-27.

⁴⁴ See 4.14.

parables suggest (13:1-52). Thus Jesus says: “blessed are those who do not take offence at me” (11:5).⁴⁶

Having spoken of the significance of John the Baptist, Jesus pronounces the judgment upon the unrepentant cities of Israel (11:20-24). Then, he reveals his filial relationship with the Father, the Lord of heaven and earth. He declares that he has been given all things by his Father so that he fully knows the will of his Father (11:25-27). On the basis of that, he summons “all who labor and heavy laden” to come to and learn from him. His yoke is easy and his burden is light (11:28-30; cf. 23:4).⁴⁷

The way in which his yoke is easy and his burden is light is illustrated by the next story on the Sabbath (12:1-8; cf. 12:9-13). The Pharisees accuse the disciples of a breach of Sabbath law by plucking and eating heads of grain. In response, Jesus cites Hos 6:6; “I desire mercy, and not sacrifice” (12:7). The fact that this scriptural passage is also cited in 9:13 suggests that “mercy” is an important theme for Matthew’s Jesus.⁴⁸ In a later chapter, Jesus speaks of “the weightier matters of the law: justice and mercy and faith” (23:23). Taken together, Hays may be right in saying that “Jesus’ teaching provides a dramatic new hermeneutical filter that necessitates a rereading of everything in the Law in the light of the dominant perspective of mercy.”⁴⁹ This is the heart of

⁴⁵ Kingsbury 1998, 50, 72.

⁴⁶ Pace France 1985, 192-193.

⁴⁷ Versepunt contends that given the close contextual continuity with the sick and the poor of 11:5 as well as the “harassed and discarded sheep” of 9:35, Matthew intends 11:28-30 to allude to “prophetic expectations of a release from captivity and a return to the rest spoken of in Deuteronomic tradition (Deut 5:32-33; 12:9-10; 28:64-65; Jer 6:16). Versepunt 1995, 113.

⁴⁸ Hos 6:6 is not cited in Mark at all.

⁴⁹ Hays 1996, 100.

what Jesus the Messiah teaches as God's will revealed in the law (cf. 22:37-40).⁵⁰

When Jesus knows that the Pharisees took counsel how to destroy him, he withdrew from the synagogue where he healed the man with a withered hand on the Sabbath (12:9-14). Then, the narrator tells the reader that Isa 42:1-4 was fulfilled (12:17-21). By the fulfilment of this scriptural text, the reader is provided with another perspective to understand the role of the Messiah. He fulfils the role of the servant of the Lord in Isaiah in such a way that he is endowed with the Spirit and in a humble manner he will bring justice to the nations; they will have hope in his name.⁵¹

Afterwards, Jesus encounters the dispute about whether he is the Son of David (12:22-29). Whereas the crowds may provisionally understand it (12:23),⁵² the Pharisees strongly negate it and attribute the miraculous work of Jesus to demons (12:24). In response, Jesus explains his exorcism as a sign of the arrival of the kingdom of God leading to the restoration of Israel (12:28).

The Pharisees and the scribes then ask him to show a sign (12:38). Presumably this sign is meant to be a cosmic sign in the light of 16:1-4, the sign which may suggest the deliverance of Israel as in the case of Exodus or "a prelude to Israel's redemption."⁵³ Nonetheless, Jesus refuses to give them any sign except "the sign of the prophet Jonah"

⁵⁰ Hays further notes that "(o)n these two commandments hangs all the law and the prophets" (22:40) and suggests that "the double commandments becomes a hermeneutical filter-virtually synonymous with Hosea 6:6- that governs the community's entire construal of the Law." Hays 1996, 101.

⁵¹ See 4.16.

⁵² Cousland 2001, 138-139.

⁵³ Evans 1997, 319-320

suggesting the death and resurrection of the Messiah (12:39-40).⁵⁴ The reader knows that the death and resurrection of the Messiah is certainly the appropriate sign to suggest the restoration of Israel (cf. 20:28; 26:28, 31-32; 27:52-53; 28:6-7, 18-20).

Matt 12:46-50 demonstrates the nature of the community of the disciples of Jesus. It is a new *family* and its characteristic mark is to do the will of the Father in heaven (12:50).⁵⁵ Apart from the heavenly Father, the “father” representing patriarchal authority loses his place in this new family as there is “one Father who is in heaven” (23:9).⁵⁶

Having faced opposition from segments of Israel, Jesus delivers the parable discourse in which he speaks to the disciples of the *mysteries* of the kingdom of heaven (13:11). The parable of the sower (13:1-9) suggests that there are variety of responses, not a single response, to the proclamation of the kingdom of heaven. While some may reject it, others may accept it and bear its fruit. Thus, the division will take place *within Israel* depending on how to respond to the proclamation of the kingdom of heaven by the Messiah.

The parable of the weeds and wheat (13:24-30, 36-43) indicates that there are two opposing groups *in the world*:⁵⁷ the sons of the kingdom and the sons of the evil one. This opposition will *continue until the end of the age* when the Son of Man brings about

⁵⁴ Kingsbury 1988, 68.

⁵⁵ Riches 2000, 209-210.

⁵⁶ Cf. Wright 1996, 398-403.

⁵⁷ Pace Keener 1999, 385-390; Luz 2001, 261-271; Carter 2000, 293; Kingsbury 1969, 75-76. Contra Bornkamm 1963, 19 and Ogawa 1984, 275-277, who interpret the parable to speak of the mixed state of the church. See also Riches’ discussions about the theological significance of this parable. Riches 2000, 240-243.

the eschatological judgment upon the world in such a way that the good and the evil are separated. The former will inherit eternal life while the latter will be sent to eternal destruction (cf. 13:47-50).

The parables of mustard seed and of leaven show that the kingdom of heaven appears to be tiny and hidden in the beginning although in the end they will grow tremendously and affect the whole (13:31-33).

In short, the parables of the kingdom of heaven suggest that the restoration of Israel will not take place in the way as Israel expects. The kingdom of heaven leading to Israel's restoration appears to be tiny and hidden in the beginning and opposition to it will continue until the end of the age. In other words, the restoration of Israel appears to remain *obscure* in the present world until its future consummation.⁵⁸ Thus, in the meantime, there are varieties of response to it so that this may cause divisions within Israel. The story of the rejection of Jesus by the people of "his own country," Nazareth, may illustrate the rejection of the Messiah by his own people (13:53-58).

5.3. Jesus the Messiah's Ministry to his Disciples: 14:1-20:34

In chapter 14, the story of John the Baptist is introduced into the narrative. 14:1-2 suggests that his execution took place earlier in the story time. Then, Matthew pauses to recount the story of John's death (14:3ff). In view of the fact that this is "the only major temporal deformity in the ordering of events in the Gospel,"⁵⁹ and that John's arrest led Jesus to begin his ministry in Galilee (4:12-17), the deliberate introduction of this story

⁵⁸ France 1985, 224-225; Keener 1999, 390.

⁵⁹ Howell 1990, 97, 142.

suggests another turning point in Jesus' life.⁶⁰ The death of John the Baptist foreshadows the death of Jesus the Messiah.⁶¹

From chapter 14 on, Jesus' ministry is directed more to the disciples than to the crowds. For instance, in the feeding story, the disciples play an important part in mediating between Jesus and the crowds (14:16-19; cf. 15:32-39). The story of "walking on the water" shows that the disciples play an essential part in the plot's development (14:22-33). Although often depicted as of "little faith" (14:31; cf. 6:30; 8:31; 16:8), they also show their growing understanding of the identity of Jesus the Messiah in that they worship him and say "(t)ruly you are the Son of God" (14:33; cf. 8:27).

Such ambivalent characterization of the disciples continues in chapter 16. Having confronted the Pharisees and Sadducees concerning their request for "a sign from heaven" (16:1-4), Jesus warns the disciples of their teaching (16:5-12). However, they could not understand what he was saying, an ignorance due to their "little faith" (16:8).

In the following story, nevertheless, Peter confesses Jesus as "the Messiah, the Son of living God" (16:16), a confession accepted by Jesus as one revealed by the

⁶⁰ This point is further strengthened by looking at the reaction of Jesus to John's story. When Jesus heard it, "he withdrew (ἀνεχώρησεν) from there" (14:13), which corresponds to his reaction in 4:12: "when he heard that John had been arrested, he withdrew (ἀνεχώρησεν) into Galilee." It is also worth noting the reference to Jesus' prayer after hearing this news (14:23). Apart from here, it is only at Gethsemane that Jesus is depicted as praying for himself, which certainly suggests a critical moment in his life (26:36, 39, 42, 44). For the significance of Gethsemane, see Frei 1975.

⁶¹ In addition to the correspondence between John and Jesus, there are remarkable typological correspondences between Herod, Herodias, and her daughter, on the one hand, and Pilate, the Jewish leaders, and the crowds, on the other (27:15-26).

Father in heaven (16:17).⁶² On this foundation, Jesus promises that he will build his church, the eschatological temple (16:18).⁶³

In spite of Peter's acclaimed confession, the following exchange between him and Jesus reveals that Peter's view of the Messiah does not coincide with that of Jesus and God (16:21-23). While the Messiah has to go through suffering and death, which is the will of God, Peter opposes it (16:21-23). Thus, *what kind of messiah* Jesus is will be a central theme, taught repeatedly by him to the disciples in the rest of the narrative up to Jerusalem (16:24-25; 17:5, 12, 22; 20:18-19, 22-28).⁶⁴

Another important theme that Jesus repeatedly teaches the disciples is the identification with the marginalised people. In chapter 18, the disciples are arguing who is the greatest in the kingdom of heaven (18:1-5). The mindset of the disciples to seek "the way up" causes divisions among the community of the disciples, as the later similar story shows (20:20-24). Then, Jesus made a child stand in the midst of them and taught them to *humble themselves like a child* (18:3-4). It is this humility by which Jesus characterizes himself (11:29; cf. 21:5) and which he repeatedly teaches his disciples (23:12; 20:26-28; cf. 5:3). Given that a child was regarded as of marginal significance in

⁶² Kingsbury who is preoccupied with "the Son of God" Christology focuses exclusively on "the Son of the living God," ignoring the significance of "the Messiah" (16:16). However, it is the Messiah which is first confessed by a human figure here, and which is picked up again in 16:20. Kingsbury, without arguing, simply takes 16:20 to suggest "divine sonship." Kingsbury 1988, 139.

⁶³ See 4.18.

⁶⁴ The significance of the transfiguration of Jesus falls upon the exhortation to the disciples to be assured of Jesus as the Son of God and to accept and follow his way of the cross. Kingsbury 1988, 79.

the society (cf. 19:13),⁶⁵ what Jesus taught was for the disciples to *identify with* those who are marginalised.

This theme continues to be prominent in chapters 18-20: the identification with “little ones” (18:5-14), women (19:3-9), children (19:13-15), the poor (19:16-22), “the last” (19:30-20:15), and servant and slave (20:25-27).⁶⁶ It is this willing identification that leads to solidarity among the disciples, not divisions, for which the community of the disciples is envisioned. It is also such solidarity that makes the community of the disciples radically different from the communities outside it.

But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. *It will not be so among you*; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as (ὥσπερ) the Son of Man came not to be served but to serve, and to give his life a ransom for many” (20:25-28; Emphasis mine. cf. 23:3-12).⁶⁷

Jesus also speaks here of the significance of his own death (20:28). It is through his death, identified with the suffering servant of Isa 53, that the *redemption* of Israel (promised in Isaiah 40-66) will be fulfilled.⁶⁸ Although the mission of the Messiah to restore Israel is set out in the beginning of the narrative, it is not until 20:28 that the way in which it takes place is disclosed.⁶⁹

Second, the death of the Messiah is said to be the model of servanthood for the

⁶⁵ For understanding of children as the marginalised, see Carter 1994, chapter 4.

⁶⁶ Cf. Carter 1994, *passim*.

⁶⁷ Another important mark of the community of the disciples is the spirit of forgiveness (18:21-34). Kingsbury 1988, 79.

⁶⁸ See 4.20.

⁶⁹ Although the identity of the “many” is not clearly specified here, it will be done in 26:28 as we will see later.

disciples. The preposition ὥσπερ makes the connection explicit between the service and death of the Messiah and the service of the disciples.⁷⁰

This section ends with the story of the two blind men (20:29-34). It illustrates the identification of the Messiah with the marginalised. When they cried out, “Lord, have mercy on us, Son of David,” Jesus had compassion (σπλαγχνισθεῖς) on them and healed them (20:34; cf. 9:26; 14:14; 15:32; 18:27).

Before leaving this section, it is worth noting that Matt 19:28 uses the term παλιγγενεσία which can be translated as “renewal, restoration.”⁷¹ As Meier suggests, in view of the fact that the term is used with reference to the restoration of Israel by Josephus (*Ant.* 11.66),⁷² Matthew’s use of the term may also suggest the future restoration of “the twelve tribes of Israel” over which the twelve disciples of Jesus rule.⁷³

5.4. Jesus the Messiah’s Ministry in Jerusalem and his Confrontation with the Jewish leaders: 21:1-25:46

The fact that the specific reference to Jerusalem is made repeatedly while Jesus approaches and enters the city (20:17, 18; 21:1, 5, 10; cf. 2:1-3; 16:21) suggests a

⁷⁰ Pace Strecker 2000, 388; Kingsbury 1988, 80.

⁷¹ Meier 2001, 365.

⁷² “Those who heard [the good news of Darius’ decision to allow the return from Babylonian exile] thanked God for restoring to them their ancestral land, and turned to drinking and partying, and spent seven days in feasting and celebrating the regaining and restoring (παλιγγενεσίαν) of their fatherland” (Josephus, *Ant.* 11.66) cited from Meier 2001, 366

⁷³ Davies and Allison 1997, 55-56; Hagner 1995, 565. Contra Bryan 2002, 169-171.

heightened significance of Jerusalem for Jesus the Messiah. The formula citation consisting of Isa 62:11 and Zech 9:9 provide the reader with a clue to its understanding (21:5). While the force of the citation from Zech 9:9 lies in highlighting the Messiah as a non-military and humble ruler,⁷⁴ it is also worth noting that Isa 62:11 linking with Isa 40:10 suggests that the figure who is depicted to come to Zion is YHWH himself. Then, the combination of Isa 62:11 and Zech 9:9 may suggest that the coming of Jesus the Messiah into Jerusalem is identified with YHWH's return to Zion.⁷⁵ At Jesus' entrance into Jerusalem, the expectation of the fulfillment of the restoration of Israel reaches a climax.

Although Jesus was approaching Jerusalem / the temple with the expectation that it would bear fruit worthy of repentance, it turned out that its officials produced nothing (21:18-19; cf. 3:8-12)⁷⁶ and the temple to be "a house of prayer" had become "a den of robbers" (21:13; Isa 56:7; Jer 7:11). The people of Jerusalem further refused to accept him or be gathered by him (23:37-39).⁷⁷ Thus, he pronounces the judgment upon Jerusalem and its temple with some symbolic actions and sayings (21:12, 19; 23:37-39; 24:2).⁷⁸

⁷⁴ Barth 1963, 130-131; France 1998, 205; M. C. Black 1990, 172.

⁷⁵ See 4.22.

⁷⁶ Pace Saldarini 1994, 62.

⁷⁷ Versepunt 1995, 114.

⁷⁸ Cf. Kingsbury 1998, 81; Kee 1995, 112-113. The reason why Jesus pronounces judgment upon the temple has been a subject of controversy. Cf. E. P. Sanders 1985, 61-76; Bauckham 1988, 72-89. Bryan 2002, 206-225. As far as Matthew's narrative is concerned, the connection between the temple and the Gentiles is not clear so it is less likely that for the reader the eschatological temple is in view. This is not only because, unlike Mark, "for all nations" in Isa 56:7 is not cited, but also because the hope of the Gentiles (12:21) is fulfilled after the redemptive death of Jesus the Messiah

The rejection-judgment theme appears with far-reaching implications in the parable of the vineyard and tenants (21:33-43). It concludes with the rejection of Jesus by the Jewish leaders, and “the kingdom of God will be taken away” from them “and given to a people (ἔθνει) producing the fruits of it” (21:43). Since the Pharisees and the scribes identify themselves with the tenants (21:45), the referent of “you” should be the Jewish leaders who are supposed to take care of Israel (vineyard). Then, the “people” who replace the Jewish leaders’ role is the community of the disciples, previously identified with the labourers in the vineyard (20:1-16). Jesus taught a way of the leadership to the disciples which is in a stark contrast with the current Jewish leadership (23:2-12; cf. 20:25-28).⁷⁹ As the following parable shows, this community of the disciples is open to *anyone*, including Gentiles, as long as they produce fruits worthy of it (22:1-14; cf. 12:49-50).

In this Jerusalem section, we see a series of confrontations between Jesus and the Jewish leaders, several of which reveal aspects of the identity of Jesus the Messiah. When Jesus enters the temple, the chief priests and the elders came to him, raising questions: “By what authority are you doing these things, and who gave you this

(27:54; 28:18-20; cf. 24:14). Cf. Hagner 1995, 601. Probably, the reader understands the reason of Jesus’ pronouncement of judgment in the light of the fig tree story following the temple incident (21:18-19) which suggests that the temple and its officials produce no fruit contrary to their external appearance.

⁷⁹ I agree with Saldarini that 21:43 speaks not so much of the rejection of Israel as of the rejection of the current Jewish leadership with its consequence of the transferring of God’s rule to the community of the disciples, i.e. the church who will faithfully minister to Israel. Saldarini 1994, 58-63. If this interpretation is correct, πάντα τὰ ἔθνη at 28:19 is surely meant to include Jews as well as Gentiles.

authority?" (21:23). To their initial questions, Jesus did not produce an answer (21:27), but the reader knows that the authority of Jesus has been repeatedly noted in the course of the narrative. He has the authority to teach (7:29), heal (8:8-9), control nature (8:27), cast out demons (8:29-32; 10:1), and forgive sins (9:2-8). The reader also knows that all things are given to Jesus by his Father (11:27). Thus, it is God who gave this unique authority to Jesus.

Another question posed to Jesus concerned Roman taxation. Probably aware of the popular expectation that the Messiah will fight against Rome, the Jewish leaders conspire to trap him. In response, however, Jesus taught: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (22:21). It is not clear what belongs to Caesar and what belongs to God and the relation between the two. Thus, we cannot draw much from this saying concerning the political vision of Jesus.⁸⁰ Rather, the point here is to demonstrate the wisdom of Jesus in avoiding the trap, a wisdom which is repeatedly highlighted in this section, reaching its climax at 22:46 (21:23-22:46). Having said that, however, it is clear that, unlike the popular expectation of Israel's Messiah, Jesus distances himself from those who directly oppose Rome.⁸¹

A further redefinition of the Messiah is seen in 22:42-45. Although the Messiah is thought of as the Son of David by the Pharisees, citing Ps 110:1, Jesus suggests that the Messiah is more than, or superior to, the Son of David.

Jesus ends his Jerusalem ministry with his pronouncement of severe judgment

⁸⁰ Davies and Allison 1997, 216-218;

⁸¹ France 1985, 316. Does this mean then that Jesus endorsed Rome's rule over Israel? This question will be answered only in the light of the whole story of Jesus, not in this passage alone in its polemical context. Cf. Wright 2002, 88.

upon Jerusalem and the Jewish leaders (the Pharisees and the scribes). He denounces the latter as hypocrites (23:13, 15, 23, 25, 29) because they themselves do not practice what they teach (23:3). They enjoy being served, not serving, which stands in stark contrast to the model of the leadership Jesus has taught the disciples (23:4-12; cf. 20:25-28). Furthermore, they are “blind” (23:16, 17, 19, 24, 26) because, although they speak of the law, they have neglected its “weightier matters” of “justice and mercy and faith” (23:23).

He also pronounces judgment upon Jerusalem since it has not welcomed the coming of Jesus the Messiah (23:37-39; cf. 21:9). Jerusalem is identified with the Jewish leaders in killing the prophets and stoning God’s agents sent to her (23:37; cf. 23:31-36).⁸² Therefore, in spite of the expectation of the restoration of Jerusalem and its temple as the fulfilment of Israel’s restoration, Jesus pronounces that their treasured temple is “forsaken and desolate” (23:38; cf. 24:2).

After leaving the temple, Jesus teaches the disciples what will happen in the future (24:3-25:42). He speaks of the parousia of the Messiah at the end of the age, and of the ensuing final judgment upon all nations. He also teaches what will happen prior to it and how the disciples should conduct themselves until the end comes. It is in his parousia that the rule of the Messiah is unmistakably and fully established on earth. Dan 7:13 is alluded to with its depiction of the coming of the Messiah with power and glory. Through his angels, he will “gather his elect from the four winds, from one end of heaven to other” (24:31). While this evokes an image of the return of the diaspora Jews (Deut 30:3-4; Isa 43:5-6; 49:22), it is here connected with the parousia of the Messiah.

⁸² Here also the Jewish leaders may be identified with the rebellious Israel.

Besides, those to be gathered are defined as “his elect” which likely suggests the disciples of Jesus who produce fruit (22:14; 24:22, 24).⁸³ Furthermore, after the Messiah comes in glory, he will sit on his glorious throne and judge all nations according to their treatment of “one of the least of these my brothers” (25:31-46). However, until the Messiah comes, the disciples are told to endure the suffering and persecution as well as to be vigilant and faithful servants (24:4-12; 36-51; 25:1-13). It is through suffering and hardship, however, that “the gospel of the kingdom is preached throughout the whole world, as a testimony to all nations, and then the end will come” (24:14).⁸⁴

5.5. Jesus the Messiah’s Suffering and Death: 26:1-27:50

The section on the passion and death of Jesus the Messiah begins with juxtaposing two different perspectives concerning his death. Having finished his teaching about the future, Jesus told to the disciples that “after two days *the Passover is coming*, and the Son of man will be delivered up to be crucified” (26:1-2; emphasis added). In the next paragraph, the chief priests and elders, having taken counsel to arrest and kill him, said; “*Not during the feast*, lest there be a tumult among the people” (26:3-5; emphasis added). These two perspectives help the reader to appreciate the development of the plot of the death of Jesus.

Another juxtaposition of different perspectives is seen in 26:6-16. A woman in the house of Simon at Bethany came to Jesus with expensive ointment and poured it on

⁸³ France 1985, 345.

⁸⁴ Cf. Davies and Allison 1997, 343, who make the connection between 24:13 and 24:14. Also

his head (26:7). Although the perspective of the woman is not explicitly stated, Jesus' saying helps the reader to understand the meaning of her deed: "In pouring this ointment on my body she has prepared me for burial" (26:12). In view of the redemptive significance of his death, the reader understands why Jesus connects her action with the "gospel" to be proclaimed in the whole world (26:13; cf. 20:28; 24:14; 26:28; 28:18-20).⁸⁵

Judas Iscariot, on the other hand, went to the chief priests and said, "what will you give me if I deliver him to you?" (26:15). Instead of offering something to Jesus, he was making money out of him. Furthermore, the thirty pieces of silver were paid to Judas for Jesus, along with the betrayer's actions in 27:5, evoking Zech 11:12-13. A primary significance of this allusion is to make clear that Jesus is *the rejected shepherd by his own people* of whom the Jewish leaders are a significant part.⁸⁶

After this, the narrator notes the preparation of the Passover meal which becomes Jesus' last supper with his disciples (26:17-30, esp. 17-19; cf. 26:2). Jesus' reference to his death at this meal (26:28) evokes an identification with the Passover lamb who will deliver Israel. Furthermore, the language and context suggest that Jesus is also identified with the suffering servant of Isa 53 whose role is to bring about the eschatological redemption (restoration) of Israel (cf. 20:28).⁸⁷ In this way, the mission of Jesus the Messiah to restore Israel will be fulfilled.

Ogawa 1984, 261.

⁸⁵ The connection between the restoration of Israel and the conversion of the nations will be discussed later.

⁸⁶ M. C. Black 1990, 209.

⁸⁷ See 4.21. Cf. Kee 1995, 109.

This eschatological redemption of Israel is further confirmed by the reference to the institution of the covenant. Given the allusion to Jer 31:31-34 here,⁸⁸ it is the *new* covenant that is put into effect by his death. The institution of the new covenant means the constitution of the *new* people of God who are not identical with the nation Israel which was the recipient of the old covenant.⁸⁹ The fact that the addressees of Jesus' sayings were the *twelve* disciples suggests that the new people of God is the renewed Israel who follow Jesus and do the will of the Father in heaven as revealed by Jesus (4:20, 22; 12:50; 19:27).⁹⁰ This renewed Israel is identified with those who are "eating" and "drinking" Jesus. This is a basis of the membership of the renewed Israel.⁹¹ They are the "many" (which is probably used in the Semitic sense to mean all) for whom Jesus pours out his life.⁹²

The constitution of the new covenant also marks a new beginning for the relation between God and the renewed Israel on the basis of "the forgiveness of sins." This new relation may be revealed in Jesus' final words after his death and resurrection: "I am with you always, to the close of the age" (28:20). This is also the fulfillment of the mission of the Messiah to restore God's presence among his people (cf. 1:23).⁹³

⁸⁸ For the argument for it, see 4.21.

⁸⁹ Cf. Childs 1985, 96; Watts 1997, 352-353, 361-362.

⁹⁰ Contra Hare who over-emphasises the discontinuity between Israel and the church. Hare 1967, 156-161. Cf. France 1989, 229-230.

⁹¹ France 1985, 369. Cf. Riches 2000, 293-294, 318-319.

⁹² Hagner 1995, 773. Contra Lohfink who takes the "many" to mean "guilty Israel." Lohfink 1982, 25-26. While Kingsbury seems to take "many" to mean "humankind whether Jews or Gentiles," it is more accurate to say that it is the *Israel who consists of Jews and Gentiles who follow Jesus*.

Kingsbury 1988, 124. Cf. Donaldson 1996, 38, 40.

⁹³ Cf. Kingsbury 1988, 131-132.

After the supper, they went out to the Mount of Olives. Then, Jesus predicts that the disciples would fall away because of him that night (26:31-35). Jesus indicates that the falling away of the disciples is the fulfillment of Zech 13:7. Whereas it has been indicated that the suffering of the Messiah is the divine will (16:21; cf. 17:22; 20:18-19; 26:39, 42), this scriptural text shows an immediate consequence of it on the side of his flock, i.e. the disciples. 26:32 implies the restoration of the disciples after their crisis, which appears to correspond to the restoration of Israel after its refinement and to the renewal of the covenant with the refined people of Israel (Zech 13:8-9). Thus, the suffering and death of the shepherd Messiah leads to *refining* and then *constituting* the renewed Israel.⁹⁴

The narrator, then, notes the scene of Jesus' prayer at Gethsemane in an unusually detailed manner, which heightens the significance of this scene. In face of his impending suffering and death, he prays; "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want" (26:39). A moment later, he again prays similarly; "My Father, if this cannot pass unless I drink it, your will be done" (26:42). The narrator further notes that Jesus "prayed for the third time, saying the same words" (26:44). This extraordinarily careful description of Jesus' prayer hammers it home to the reader that his impending suffering and death is *the will of his Father* and that he is the obedient Son of God (cf. 3:17; 16:21; 17:5).

While Jesus was still speaking, Judas appeared along with a great crowd armed with swords and clubs. When they seized him, one of his disciples drew his sword and struck the slave of the high priest. Then, Jesus said to him;

⁹⁴ M. C. Black 1990, 194.

"Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" (26:52-54)

It is possible that both the crowds and the disciples assume that the Messiah may use force to deliver Israel.⁹⁵ However, Jesus' saying unambiguously shows that he not only denies his own use of force but also prohibits his disciples from using force in *any* situation, as his proverbial saying, "all who take the sword will perish by the sword," suggests (26:52). Probably aware of the expectation of the holy war (26:53),⁹⁶ Jesus clearly distances himself from it and takes a different route to the restoration of Israel in such a way as to fulfil the Scripture (26:54, 56).⁹⁷ The reader knows that this way is for him to die on the cross (20:28; 26:28).

Then, "all the disciples forsook him and fled" (26:56). Although things appear to be out of Jesus' control, the reader knows that they are developing exactly as Jesus predicted (26:31). The fact that he was arrested at the time of the Passover festival also suggests that the plot is developed not so much according to the plan of the Jewish leaders as according to that of Jesus (26:1-5).⁹⁸

Then, Jesus the Messiah was led to the high priest and put on trial in the Jewish court. After the testimony of false witnesses, Caiaphas stood up and said to him: "I put you under oath before the living God, tell us if you are the Messiah, the Son of God" (26:63). Jesus responds to it with a clear allusion to Ps 110:1 alongside Dan 7:14: "You have said so. But I tell you, from now on you will see the Son of Man seated at the right

⁹⁵ See 3.2 and 3.4.

⁹⁶ Cf. 1QM 7:6; 12:8. Davies and Allison 1997, 513-514.

⁹⁷ Cf. Riches 2000, 289.

hand of Power and coming on the clouds of heaven” (26:64).

As to the question of the high priest, Jesus’ answer was a qualified “yes.”⁹⁹ The next sentence which alludes to Ps 110:1 and Dan 7:14 is to show that his idea of the Messiah is different from what the Jewish leaders envisage.¹⁰⁰ By applying Ps 110:1 to himself, he claims that he will sit *on the heavenly throne with God*. This means that he will participate in God’s sovereignty over all things, i.e. in God’s *cosmic* rule.¹⁰¹ Although Dan 7:14 and Ps 2:8 provide the scriptural foundation for envisaging the *universal* rule of the Messiah *on earth*, it is this *cosmic* scope of the Messiah’s rule which places him, beyond any earthly rule of the Davidic Messiah, in the category of the unique divine identity (cf. 28:18).¹⁰² This is why his claim sounded like blasphemy in the ears of the Jewish leaders.¹⁰³

The messianic use of Dan 7:13 *following* Ps 110:1 speaking of the enthronement of the Messiah, likely suggests that his parousia will establish his rule on earth.¹⁰⁴ This includes his execution of the eschatological judgment (cf. 16:27; 24:30-31; 25:31-46).

Having heard what Jesus said, the high priest along with the court pronounced the death of Jesus (26:65-66). On the next morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death, and delivered him to Pilate (27:1-2). Between the Jewish trial and the Roman trial, two episodes are introduced into

⁹⁸ Cf. Kingsbury 1988, 85.

⁹⁹ Cf. Catchpole 1970, 213-26.

¹⁰⁰ Senior 1975, 177.

¹⁰¹ See 4.27.

¹⁰² Bauckham 1999, 64.

¹⁰³ Hengel 1995, 174.

¹⁰⁴ See 4.28.

the narrative. The first one is about Peter's denial of Jesus (26:69-75). This episode suggests that although things appear to be under the control of the Jewish leaders, the reader is assured that all the events are, in fact, under the control of Jesus because he *foreknew* what would happen as his prediction of Peter's denial is fulfilled (cf. 26:34).¹⁰⁵

The second episode is the death of Judas (27:3-10). As we have indicated previously, some of his actions in connection with the Jewish leaders suggest the rejection of the Messiah by his own people.¹⁰⁶ Moreover, his last word, "I have sinned in betraying innocent blood"(27:4), testifies to the *innocence* of Jesus, a recurrent theme within the two trials (26:59-60; 27:18-19, 23, 24).¹⁰⁷

When Jesus stood before Pilate and was asked, "Are you the King of the Jews?", he replied, "you have said so" (27:11). Afterwards, although he was being accused by the Jewish leaders, "he gave him (Pilate) no answer, not even to a single charge" (27:14). The narrator then reveals the "inside view" of Pilate to suggest the innocence of Jesus to the reader:

he (Pilate) realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' (27:18-19)

The narrator also reveals the "inside view" of the Jewish leaders to manipulate the people to destroy Jesus (27:20). In this way, the narrator communicates to the reader that

¹⁰⁵ Pace Strecker 2000, 388; Kingsbury 1975, 86.

¹⁰⁶ See 4.24.

¹⁰⁷ Kingsbury 1988, 88.

this trial is totally *unjust*.¹⁰⁸ The silence of Jesus in an unjust trial leading to his execution certainly evokes the image of the suffering servant of Isa 53:7.

He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away.

Thus, this trial scene suggests that while Jesus is “the King of the Jews,” he is visually identified with the suffering servant of the Lord in Isa 53 through whom the redemption of Israel will be fulfilled.

After Pilate delivered Jesus to be crucified, his soldiers took him into the praetorium and they gathered the whole battalion before him. The actions of the soldiers are symbolic with the intention of ridiculing him. They are presumably based on their assumption of a Jewish warrior-king Messiah who will rule over the world (27:27-29).¹⁰⁹ The implied reader, however, notices here a dramatic irony in that Jesus is indeed the ruler not only over the nations but also over the cosmic world (24:30-31; 25:31-32; 28:18). However, his kingship is established not through military conquest but through suffering and death as his obedience to the Father (4:8-10; 28:18).

The Jewish leaders as well as the passerby also ridicule Jesus at the foot of the cross (27:39-43). Since the reader has been informed that the death of the Messiah represents (1) his obedience to God (16:21; 17:5; 26:39-44; cf. 17:22-23; 20:18-19), (2) his redemptive act for Israel (20:28; 26:28; cf. 1:21), and (3) the model of service for the disciples to follow (20:25-28), the reader can easily appreciate the irony in this scene.

From the point of view of the Jewish leaders that the Messiah is the powerful and

¹⁰⁸ Kee 1995, 118.

¹⁰⁹ See 3.13.

victorious king to save others without losing his own life, the death of Jesus on the cross is the proof that he is *not* the Messiah in that he appears to fail to fulfill popular expectation (cf. 27:63).¹¹⁰ The reader, however, knows that the death of the Messiah is exactly the way to *fulfill* the expectation of the Messiah to restore Israel (20:28; 26:28). Moreover, this is, in itself, visible proof that Jesus *is* God's obedient Son (26:39-44; cf. 3:17; 16:21; 17:5).

The reader may also identify the voice of Satan in the saying of the passerby: "If you are the son of God, come down from the cross" (27:40). This is not only because "if you are the Son of God..." is Satan's characteristic expression in the temptation story (4:3, 6), but also because the idea of Jesus coming down from the cross is aligned with Satan's point of view (16:22-23).¹¹¹ Since Satan wants to keep Jesus from the cross,¹¹² and since the nature of the cosmic conflict is defined as the conflict for Jesus' allegiance to his Father (3:17-4:11),¹¹³ the death of Jesus on the cross represents his complete obedience to his Father, which means, on a cosmic level, *his victory over Satan*.¹¹⁴

¹¹⁰ Kingsbury 1988, 85.

¹¹¹ Powell 1992, 202. Cf. Matera 1999, 42-43.

¹¹² Powell 1992, 202.

¹¹³ Riches 2000, 269.

¹¹⁴ Thus, although Sim correctly suggests that Matthew describes the victory of Jesus the Messiah as being complete at the final judgment, that should not allow one to overlook Jesus' victory on the cross over Satan. Sim 1996, 78 and 108.

From a narrative point of view, it is important to note that a major plot of the Gospel narrative develops around the conflicts between Jesus and Satan concerning the issue of Jesus' allegiance to his Father, and leads climactically to the death of Jesus on the cross (3:17; 17:5; 16:21; 17:22-23; 20:18-19; 26:38-44; cf. 1:21; 20:22, 28; 26:26-29). Cf. Powell 1992, 198-203. It is also worth noting that Jesus' death on the cross is accompanied by *cosmic* events (27:51-53). For this issue, see also

At the final moment of his life, Jesus cried with a loud voice, “My God, my God, why have you forsaken me?”, a clear citation from Ps 22:1 (Matt 27:45). Ps 22 is plainly alluded to on some occasions in the crucifixion scene.¹¹⁵ This suggests that Jesus the Messiah is identified with the righteous sufferer described in Ps 22, which highlights the *innocence* of Jesus. This theme is particularly significant since Jesus is also identified as the *sacrificial lamb* to redeem Israel, the lamb which is cultically required to be “without blemish” (Exod 12:5). The reader is assured that Jesus the Messiah died on the cross as the “without blemish” sacrificial lamb to deliver Israel.

The death of Jesus was accompanied by miraculous events: the tearing of the temple curtain, the earthquake, the resurrection of the dead and their entrance into the holy city (27:51-53). Although this scene remains tantalizingly enigmatic, for our purposes it is important to note the clear allusion to Ezek 37:12-13 in its depiction of the resurrection of the dead and their entering into the holy city.¹¹⁶ In Ezek 37:1-14, the resurrection of the dried bones by God metaphorically suggests the restoration of Israel.¹¹⁷ Although the metaphor was understood by the first century as a literal prediction of the resurrection of the dead, given that the restoration of Israel is a permeating theme throughout the Gospel as we have argued, it seems possible, even likely, that the reader connects the resurrection of the dead in Matthew with the theme

my article. Yokota 2003, 108-114.

¹¹⁵ See 4.30.

¹¹⁶ Senior notes several apparent contacts between the description in Ezek 37 and the text of Matthew: (1) reference to an earthquake, Matt 27:51; Ezek 37:7; (2) opening of graves, Matt 27:52; Ezek 37:12; (3) reference to “resurrection”, Matt 27:52; Ezek 37:12; (4) entrance of risen saints into Holy City / Israel, Matt 27:53; Ezek 37:12. Senior 1976, 321.

¹¹⁷ Wright 2003, 119-121.

of Israel's restoration. If this is the case, the allusion to Ezek 37 *assures* the reader that, as Jesus predicted beforehand (20:28; 26:28), his death put into effect the restoration of Israel.¹¹⁸

Furthermore, in view of the fact that Jesus predicts the destruction of the current temple (23:38; 24:3; cf. 21:12-13, 18-19) and the building of a new temple (16:18; 21:42; cf. 26:61; 27:40), the rending of its curtain may suggest the *proleptic judgment* upon the current temple and those who officiate in it.¹¹⁹ The fact that this took place in connection with the redemptive death of Jesus may also show that Jesus supersedes the temple and the Jewish cult as the "locus" of salvation (cf. 12:6).¹²⁰

Finally, these signs lead the Gentiles soldiers to a confession which vindicates the "messianic claim" of Jesus which has been repudiated by the Jewish leaders: "he was *truly* God's Son" (27:54; cf. 26:64).¹²¹

5.6. The Significance of Jesus the Messiah's Death and Resurrection for the Restoration of Israel: 27:55-28:20

Women play a prominent role in the narrative of the resurrection of Jesus. They have a unique qualification as the first witnesses of his empty tomb. They were present

¹¹⁸ Wright thinks it unlikely that Matthew connects this event with the theme of the restoration of Israel in that "the final national restoration of Israel" had not occurred. Wright 2003, 634. However, since Matthew redefines Israel in the course of his narrative, it is not unlikely that Matthew alludes to Ezek 37 in such a way as to evoke the fulfillment of the restoration of Israel through the redemptive death of the Messiah.

¹¹⁹ Cf. France 1985, 400; Meier 1979, 33.

¹²⁰ Kingsbury 1988, 90.

¹²¹ Kingsbury 1988, 89.

at the cross when Jesus died, which contrasts to the absence of the male disciples (27:55-56). They were also present at the tomb when and where he was laid (27:59-61). Given the prevalent belief at that time that “it is men with whom God communicates directly and revelation comes to women only through the mediation of men,”¹²² it is remarkable that, in this story, it is women who first received the revelation by God of the resurrection of Jesus (28:6). It is women who played the key role to “connect the empty tomb with the apostolic group to whom the risen Lord appears in order to commission them” (28:7, 10).¹²³ This probably represents something of the eschatological new order which Jesus has taught and which Jesus’ death and resurrection brought about (cf. 20:1-16, 25-28; 23:8-12).¹²⁴

At the Gospel’s conclusion, Jesus appears before the eleven disciples on the mountain in Galilee to which he had directed them (28:16; cf. 26:32; 28:7, 10). Jesus’ *first* saying is that “I have been given all authority in heaven and on earth” (28:18). Because this is the first meeting since Jesus and the disciples separated from one another *before* (and *due to*) his death, it seems natural for the reader as well as the disciples to link Jesus’ endowment of cosmic authority by God with his death on the cross.¹²⁵ The reader remembers that Jesus explicated the meaning of his death to his disciples by means of scriptural allusions. He would die as the suffering servant of the Lord in Isaiah 53 and the sacrificial lamb in order to redeem “many” (20:28), to forgive sins, to make the new covenant (26:28), and to build the new temple (21:42; cf. 16:18). These themes

¹²² Bauckham 2002b, 274.

¹²³ Bauckham 2002b, 277.

¹²⁴ Cf. Bauckham 2002b, 275, 278.

¹²⁵ Pace Kingsbury 1988, 144.

are an essential part of the fulfilment of the restoration of Israel.

Given that 28:18 alludes to Dan 7:14,¹²⁶ it is worth remembering that a central theme of Dan 7 is the vindication of “the holy ones” which is closely linked with the exaltation of a human-like figure (7:13-14, 18, 27). Then, the exaltation of Jesus the Messiah alluding to Dan 7:14 may suggest that the restoration of Israel which Jesus promises to effect by his death has been fulfilled.¹²⁷ However, since what 28:18 suggests is the *revelation* of his exaltation to his disciples, the fulfilment of the restoration of Israel is *proleptic* and its consummation is still to be linked with his parousia at “the end of the age” (28:20).¹²⁸

It is this proleptic fulfillment of the restoration of Israel, however, which paves the way to the mission to the nations which was earlier prohibited by Jesus (28:19; cf. 10:5-6; 15:24).¹²⁹ This is probably due to the Jewish universalism which speaks of the connection between the restoration of Israel and the conversion of the nations. The nations are fascinated by the restoration of Israel so that they may come to and participate in the restored Israel to worship the God of Israel (e.g. Isa 2:2-4; 60:1-11; 66:18-20).¹³⁰ This Jewish universalism is indeed assumed or hinted at in the beginning of the Gospel (chapters 1-2) which makes an *inclusio* with the end of the Gospel

¹²⁶ See 4.29.

¹²⁷ Cf. France 1985, 142.

¹²⁸ Thus, some call this event “proleptic parousia.” Meier 1979, 212; Dodd 1953, 56-57.

¹²⁹ It is often thought that the universal authority given to Jesus the Messiah is the basis for the mission to all nations. France 1989, 315-316. This view fails to take into account the significance of the death of Jesus the Messiah which should bear on the mission to all nations.

¹³⁰ Cf. Bauckham 2001, 480-481. For Jewish universalism, see Jeremias 1958, 55-73; Lohfink 1982, 17-20; Schmid and Steck 2001, 51-52.

(28:16-20).¹³¹ As we have seen, the genealogy of the Messiah starts with Abraham and he is called the Son of Abraham who was promised that his offspring would be a blessing to all nations (1:1-17; cf. Gen 22:18; cf. Gen 12:3; 18:18).¹³² The universal character of the genealogy may be further implied by the reference to the Gentile women (Tamar, Rahab, Ruth, and the wife of Uriah).¹³³ Moreover, in association with a star rising in chapter 2, the picture that the gentile magi initially bring to Jerusalem gold and frankincense as well as myrrh unmistakably evokes the picture of Isa 60:1-14 (particularly Isa 60:6), a central text of Jewish universalism.¹³⁴ Taken together, Jesus' command of the mission to all nations is to be understood in the light of Jewish universalism proleptically fulfilled through the redemptive death of Jesus the Messiah.¹³⁵

There is, however, a difference between Dan 7:14 and Matt 28:18. Although in Dan 7 the kingdom on which the human-like figure is conferred by God is universal and eternal, it is still a kingdom "under the whole heaven," i.e. an earthly kingdom (7:14, 18, 27). On the other hand, what Jesus has been given is "all authority in heaven and on earth", that is, the *cosmic* rule. As we have already indicated, Bauckham has argued that "heaven and earth" as well as "all things" is a characteristic formula to express God's cosmic rule.¹³⁶ Then, the fact that Jesus the Messiah is included in the full scope of God's cosmic rule suggests his participation in the unique divine identity.

¹³¹ Cf. Kupp 1996, 101.

¹³² See 5.1.

¹³³ Bauckham 2002b, chapter 2.

¹³⁴ France 1989, 208.

¹³⁵ Lohfink 1982, 19-20. Cf. Riches 2000, 252.

This point is further supported by its context in Matthew. The fact that, at the end of the Gospel, the “Son” is put in parallel with the Father and the Holy Spirit suggests that the Son with which Jesus the Messiah is clearly identified is put on the divine side (28:19). Then, the reader may see the higher christological sense in the use of the title the Son, beyond that of the characters in the narrative. Similarly, Matthew’s use of προσκυνέω is important (28:17) in that in the Jewish context, worship is devoted only to God.¹³⁷ This usage is clearly evident in 4:10. Thus, even though characters who take the action of προσκυνέω may not fully realize its theological significance, the reader knows that Matthew’s use of it signals the inclusion of Jesus in the divine identity.¹³⁸

On the basis of the cosmic authority given to Jesus the Messiah and of the proleptic fulfilment of the restoration of Israel, Jesus commands his disciples to embark on the mission to all nations. In the very beginning of his ministry, Jesus promises to his disciples that he will make them “fishers of men.”(4:19). In spite of their failure to follow him fully, in the very end of the narrative, Jesus sent them to make disciples of all nations. Thus, it can be said that Jesus’ entire ministry is directed to the preparation of his disciples for their post-Easter mission to make disciples of all nations.

In this commission, Jesus commands his disciples to teach the post-Easter disciples to “observe all that I have commanded you” (28:20). This clearly refers back to his teaching in his earthly ministry. Then, when Jesus was teaching his disciples in his ministry, it is likely that he had also in his mind the post-Easter disciples. In other words,

¹³⁶ Bauckham 1999, 64. Cf. Meier 1979, 212-213.

¹³⁷ Bauckham 1993a, 812-819.

¹³⁸ Cf. Riches 2000, 293.

Jesus' teaching in word and in deed is intended to be both for the disciples in the time of his ministry and for the renewed Israel coming into being through his redemptive death. If the renewed Israel follows his teaching in word and in deed, they will be "the salt of the earth" and "the light of the world" so that others may be attracted to join in worshiping the God of Israel (5:13-16; cf. 20:25-28; 23:2-12). In this way, the restorative mission to Israel along with the mission to the nations continues through the renewed Israel until the end of the age (28:20; cf. 24:14).¹³⁹

Jesus' promise of his abiding presence with his disciples which is put into effect by his death certainly encourages them to undertake the mission to all nations.¹⁴⁰ However, this does not exempt any difficulty in the course of the mission. It is the *crucified* Messiah on whom all authority in heaven and on earth was conferred by God (16:21; 17:22; 20:18-19; 28:5). The disciples are summoned to follow the way of his cross (16:24-25; cf. 10:24-25, 38-39). Besides, although the parousia of the Messiah at the end of the age brings an end to suffering and evil, and reward to the righteous, until that time Jesus predicts that hardship, persecution, and suffering will occur for the community of the disciples, particularly *in the course of mission* (10:16-39; 23:34-35; 24:3-28; cf. 5:11-12).¹⁴¹ This is because the weeds are left to grow along with the wheat until the end of the age (13:24-29, 38-43). It is probably not accidental that, even after

¹³⁹ Donaldson sees two types of mission. One is a centripetal mission carried out in such a way that others are attracted by the community's life of "good works" (5:16). The other is a centrifugal mission by which Jesus' disciples move out in active mission to others (28:18-20; cf. chapter 10). Donaldson 1996, 46. These typologies are helpful though it seems that the combination of these two types of mission is assumed in Jesus' command in 28:18-20.

¹⁴⁰ Barth 1963, 133-135.

¹⁴¹ Cf. Senior 1995, 241.

Jesus' death and resurrection, two opposing groups are still left juxtaposed at the end of the Gospel: one group under the influence of the Jewish leaders (28:11-15), and the other, the disciples of Jesus (28:16-20). While 28:19-20 certainly evokes the image of the growth of the community of the disciples, 28:15 also implies that the group under the Jewish leadership is "growing" or at least still influential in Matthew's own time: "This story has been spread among the Jews *to this day*."¹⁴² Thus, the problem of suffering and evil remains until the end of the age.¹⁴³ However, it is precisely "to the end of the age" that Jesus promises to be always present among his disciples (28:20; cf. 18:20). Thus, his abiding presence is best understood to *empower* the disciples to *face up to* and *endure* suffering and evil in the course of the mission.¹⁴⁴ As Matt 24:9-14 indicates, it is *through perseverance of suffering and evil* that the restorational mission to Israel along with the mission to the nations may paradoxically be fulfilled.

Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. Then many will fall away, and they will betray one another and hate one another. And many false prophets will arise and lead many astray. And because of the increase of lawlessness, the love of many will grow cold. *But the one who endures to the end will be saved. And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come* (Matt 24:9-14; Emphasis mine).¹⁴⁵

¹⁴² Emphasis mine. Cf. Kingsbury 1988, 124-125.

¹⁴³ Cf. Meier 1979, 38.

¹⁴⁴ Sim also notes this point. Sim 1996, 150.

¹⁴⁵ Cf. Davies and Allison 1997, 343; Ogawa 1984, 261.

Chapter 6 Conclusions

The aim of the thesis is to understand the identity of Jesus the Messiah narratively constituted in the Gospel of Matthew. For this task, we have employed a narrative criticism with three particular foci. For one approach, we have paid attention to the role of the reader to fill in gaps left in the narrative. For another, we have taken seriously into account Matthew's messianic interpretation of the OT since Matthew guides the reader, by citing and alluding to the OT, to understand who Jesus is. Earlier narrative critics have insufficiently appreciated this aspect so that we have dealt with it in a sustained way.

Third, we have considered the connection between narrative study and historical study. Earlier narrative critics tend to distance themselves from any type of historical studies. However, we have suggested that the study of early Jewish royal messianism would illumine our narrative study in that Davidic messianism plays a key role in the presentation of the identity of Jesus. An important issue, however, is how we can make use of historical study for this purpose. We have proposed that the study of the messianic interpretation of the Scripture in both early Jewish and Matthew's texts help us to understand Matthew's presentation of Jesus the Messiah.

After the introduction (chapter 1), we have explored the early Jewish royal messianic interpretation of the Scripture (chapter 2) and Matthew's characters' view of the Messiah (chapter 3). In so doing, we have attempted to understand the (implied) reader's assumed knowledge of the Messiah. Then, we have studied Matthew's messianic interpretation of the Scripture and considered its significance or effect upon the reader in the light of the early Jewish royal messianic interpretation of the Scripture

(chapter 4). Finally, we have provided a narrative reading of the Gospel in such a way as to integrate previous findings into it (chapter 5). We are now in a position to offer the summary of our findings and reflections.

6.1. Matthew's Distinctive Portrait of Jesus the Messiah in Light of the Early Jewish Royal Messianism

(1) Our study has shown that Matthew accentuates Jesus the Messiah as the non-violent and humble king. Early Jewish literature often envisages the royal Messiah as destroying the enemies of Israel by force, a picture which derived from Gen 49:9-10, Num 24:17, Isa 11:1-5, Ps 2:8-9, and Dan 7:13-14. Matthew however does not *explicitly* cite any of these texts in his portraiture of the pre-resurrection life of Jesus.

(2) Although we have identified *allusions* to some of those texts to suggest that Jesus is the expected Davidic Messiah, the way in which they are used is carefully redefined in the narrative. While Jesus may be linked with Num 24:17 in chapter 2, the narrative portrays him as “a child” worshipped by the gentiles, a picture far from that of the military conqueror of Israel’s enemies. The messianic allusion to Ps 2:8-9 along with Dan 7:14 is put on the lips of Satan rather than Jesus (4:8-9). While Isa 11:1 is interpreted messianically in 2:23, the way in which it is used is not only implicit but also identified with an obscure place, Nazareth. Although Dan 7:13-14 may be employed in a victorious manner in Matthew as in early Jewish literature, it is used to depict not so much his pre-resurrection life as his appearance at the time of his parousia (24:30; 26:43; 28:18).

Matthew also uses “messianic” texts which are *not* used in early Judaism.

Matthew's use of Zech 9:9 with a fulfillment formula is a case in point (21:5). This choice significantly reveals Matthew's messianic theology to portray Jesus the Messiah as a non-military and humble king, which is markedly different from the early Jewish royal messiah. We have also argued that Jesus is described as the shepherding Messiah deriving primarily from Ezek 34 (cf. Mic 4; 2 Sam 5:2). Matthew's extensive messianic use of Ezek 34, not clearly evident in early Judaism, contributes to accentuating the portrait of Jesus as the compassionate and caring Messiah.

An important contribution to Matthew's distinctive portrait of the Messiah is his inclusion of the Isaianic Servant of the Lord. Matthew's use of Isa 42:1-4 in 12:18-23, the longest citation in the Gospel, is a case in point (cf. 3:17; 17:5). Its messianic use clearly suggests that Jesus the Messiah is the compassionate, humble, and just ruler in whom the nations will hope. However, the most distinctive contribution comes from Matthew's inclusion of the *suffering servant* of Isa 53. Although the Similitudes may use the Isaianic servant in a messianic manner, we have argued that the evidence to suggest the messianic use of the suffering servant is far from clear.¹ On the other hand, we have argued that Matthew's Jesus identifies himself with the suffering servant (20:28; 26:28). It is the redemptive death of Jesus the Messiah which uniquely defines his identity against the early Jewish royal messianism.

(3) Matthew's narrative portrait of Jesus the Messiah confirms the points we have made. The view that the Messiah is the mighty kingly figure to rule over Israel is commonly held across the character groups (the disciples, John the Baptist, the priestly leaders, the scribes, the elders, King Herod, the magi, Pilate, and the Roman soldiers). It

is also held or assumed that the Messiah may use force to fight against the enemies (the disciples, the priestly leaders, the elders, the Roman soldiers). These views may be the shared assumption of the Messiah among the characters in the narrative, an assumption which likely corresponds to the early Jewish view of the royal Messiah. Then, the (implied) reader may be expected to share this view as his/her initial messianic expectation.

(4) It is, however, this view that Matthew and Matthew's Jesus refute or redefine in the course of the narrative. The exchange between Jesus and Peter, after the revelation of the Messiah's destiny, is a case in point. Jesus refutes Peter's view of the Messiah which is incompatible with suffering and death as his God-given destiny. Jesus even links Peter's view with Satan's (16:21-25). Since Jesus' view of the Messiah is clearly different from the expectation of the disciples, he has to teach it repeatedly to them on their way to Jerusalem (17:22-23; 20:17-19, 25-28; cf. 17:12).

Another clear redefinition of the popular expectation of the Messiah is shown in the Gethsemane scene. When one of Jesus' disciples uses a sword for immediate conflict, Jesus sternly rebukes him. He not only rejected his own use of force, but also prohibited his disciples from doing so in any situation, as his proverbial saying suggests (26:52). The use of force was incompatible with the fulfillment of the scripture, i.e. the will of God (26:52-56).

Matthew also communicates his view of the Messiah to the reader by means of *irony* in the passion narrative. Prior to the cross, the reader has already been informed by Jesus and the narrator that the suffering and death of the Messiah represents (1) his

¹ See 2.8.3.

obedience to God (16:21; 17:5; 26:39-44; cf. 17:22-23; 20:18-19), (2) his redemptive act for Israel (20:28; 26:28; cf. 1:21), (3) the model of service for the disciples to follow (20:25-28). The reader then easily appreciates the irony of this scene. The Jewish leaders and their associates as well as the Roman soldiers maintain the popular view of the Messiah. On that basis, they ridicule Jesus because, in spite of his alleged claim to messiahship, he does not fulfill the popular expectation. However, the reader knows that their ridicule ironically reveals their ignorance of the true messiahship. It is through his death, not through military conquest, that the mission of the Messiah to restore Israel is fulfilled. Therefore, by the use of irony, Matthew communicates to the reader the contrast between the true messiahship of Jesus and the popular expectation of the royal messiah.

(5) Jesus the Messiah is the authoritative teacher of Israel. While there does not seem to be clear evidence to suggest the teaching role of the royal Messiah in early Judaism, Matthew clearly depicts Jesus as the authoritative teacher of Israel. Matthew's Jesus abundantly provides teaching primarily for his disciples (chapters 5-7; chapter 10; chapter 13; chapter 18; chapter 24-25). He also summons his disciples to follow him (10:38; 16:24; 20:26-28; cf. 10:24-25). His ministry starts with his promise to make his disciples "fishers of men," and ends with his command of the disciples to "make disciples of all nations" (4:17; 28:19-20). Thus, Jesus' entire ministry may be understood in the light of the preparation of his disciples for their future ministry. The significance of the teaching role of the Messiah will be discussed in relation to the restoration of Israel in the next section.

(6) Jesus the Messiah fulfills the expectation to build the temple in such a way as

to build not a physical temple but the community of the disciples called “my church” (16:18; 2 Sam 7:13). This temple is built by means of his death and resurrection (21:42; Ps 118:22).

(7) Jesus the Messiah is included in the unique divine identity. The royal messiah in early Judaism is a human figure, but Matthew’s messianic use of the Scripture suggests that Jesus is included in the divine identity. The combination of Isa 7:14 with Isa 8:8 in its present form makes a subtle case for the identification of Jesus as God (1:23). Matthew also applies to Jesus Isa 8:23-9:1 whose immediate context speaks controversially of the divine nature of the Messiah (Isa 9:5). Matthew’s messianic use of Ps 110:1, which is not clearly attested in early Judaism, makes a strong case for inclusion of Jesus in the divine identity. By applying Ps 110:1 to himself, Matthew’s Jesus claims to sit on the heavenly throne with God, which means Jesus’ participation in the unique divine identity. The fact that Matthew applies monotheistic texts (e.g. Isa 40:3, 43:1-13; Job 9:8) to Jesus also strengthens the case for the inclusion of Jesus in the divine identity.

(8) Matthew’s narrative portrait of Jesus supports the points we have made. The intimate filial relationship between Jesus and God is highlighted throughout the Gospel, but such intimate relation is lacking in the early Jewish royal messianism. Although the use of the title Son of God itself does not necessarily suggest the divinity of Jesus, its use is certainly open to a high christological interpretation of him. The fact that, at the end of Gospel, the “Son” is put in parallel with Father and the Holy Spirit suggests that the Son with which Jesus the Messiah is identified may suggest divinity. Thus, the reader may see the high christological sense in the use of the title the Son of God more

than Matthew's characters realise. Similarly, Matthew's use of προσκυνέω is important in that in the Jewish context, worship is only devoted to God (cf. 4:10). Then, the reader knows that Matthew's use of it signals the inclusion of Jesus in the divine identity. Finally, the endowment of "all authority in heaven and on earth" upon Jesus the Messiah also suggests the inclusion of him in the divine identity in that it is the cosmic rule that defines who YHWH is (28:18).

6.2. Jesus the Messiah and the Restoration of Israel

The main task of Jesus the Messiah which is noted from the beginning of the narrative is to restore Israel. The theme of Israel's restoration is developed in the course of the narrative.

(1) The identity and mission of the Messiah is clearly announced in the beginning chapter of Matthew; he is the Son of Abraham and the Son of David who will restore Israel in such a way as to save "his people from their sins" and to restore the presence of God among them so that all nations may be blessed by him. These are *fundamental expectations* and the reader will read the following narrative in anticipation of their fulfillment.

(2) Matthew carefully uses the OT throughout the Gospel in order to guide his reader to appreciate the development of the theme of Israel's restoration. Given that Isa 40:1-11 is a summary of the whole prophecy of the restoration of Israel in Isa 40-66, the citation of Isa 40:3 in the beginning of the ministry of John the Baptist followed by the appearance of Jesus the Messiah may signal the beginning of the restoration of Israel. This point is strengthened by the observation that John the Baptist is identified with

Elijah (3:4; 2 King 1:8; cf. 17:13) in that Elijah is understood both in Jewish traditions and in Matthew as a *restorer* of Israel (17:11; cf. Mal 3:23-24). The citation from Isa 8:23-9:1 further confirms the significance of the theme of the restoration of Israel. The text cited also speaks of Israel's restoration including the northern tribes. The fact that this text is placed in the beginning of Jesus' ministry suggests that his entire ministry is to be understood as a restorational ministry to Israel.

(3) The restorational ministry of Jesus the Messiah is summarized by teaching, preaching "the gospel of the kingdom," and healing every disease (4:23). The combination of the gospel and the kingdom (of heaven) probably alludes to Isa 52:7 which speaks of YHWH's coming reign leading to the restoration of Israel. Furthermore, when Jesus summarises his healing ministry, Jesus alludes to Isa 35:5-6 which speaks of Israel's restoration when YHWH comes (11:5). We have also argued that one of the remarkable features of Matthew's messianic use of the OT is an extensive use of Ezek 34 (Matt 9:36; 10:6; 14:14; 15:24, 32). This suggests that the ministry of Jesus is the Davidic shepherding ministry to gather the scattered Israel. Matthew's combined use of Zech 9:9 and Isa 62:11 further hints that the coming of Jesus to Jerusalem is identified with the return of YHWH to Zion leading to the restoration of Israel (21:5).

(4) It becomes clear, however, in the course of the narrative that Jesus the Messiah takes an unexpected route to the restoration of Israel. This is hinted at in the "mysteries" of the kingdom of heaven in the parabolic teaching of Jesus (13:1-50). The restoration of Israel appears to be tiny and hidden in its beginning and opposition to it will continue until the end of the age. Thus, the restoration of Israel appears to remain *obscure* in the present world. Then, there are a variety of responses, not a single

response, to it so that it may cause *divisions within Israel*. Accordingly, the restoration of Israel does not take place in such a way as to restore the nation Israel as a whole.²

(5) It is likely that Jesus the Messiah intended symbolically to reconstitute the twelve tribes of Israel by choosing the *twelve* disciples as the nucleus of the renewed Israel (10:1-4; cf. 19:28).

(6) The opposition of the Jewish leaders to Jesus the Messiah is decisively clear in Jerusalem. In spite of the expectation that Jerusalem would welcome the coming of Jesus /YHWH, Jerusalem was not only unprepared for doing so but also rejected him and refused to be “gathered” by him. Thus, he pronounces judgment upon the temple/Jerusalem (21:12-13, 18-19; 23:37-39; 24:1-2). This rejection of Jesus the Messiah on the part of the Jewish leaders in Jerusalem has far-reaching implications for the restoration of Israel. The Jewish leaders who were supposed to care for Israel have been replaced by the “people” who consist of *anyone*, including the Gentiles, as long as they produce fruits worthy of the kingdom of God (21:43; 22:1-14). Within the overall context of Matthew, this is probably identified with the community of the disciples.

(7) At his last supper, Jesus explicates the meaning and significance of his impending death. He dies as the suffering servant and the Passover lamb in order to forgive sins and to establish a new covenant. In other words, it is through his death that the restoration of Israel comes into being (26:28; cf. 20:28).

However, the restored Israel is not the same as the nation Israel. As the presence of the twelve disciples at the last supper hints, the restored Israel consists of those who follow Jesus the Messiah. They are here identified with those who “eat” and “drink”

² Though, the possibility of the restoration of Israel as a nation might be hinted at 19:28 and 23:39.

him. This is a basis of the membership of the renewed Israel.

(8) Alluding to Ezek 37:11-14 (27:51-53) and Dan 7:14 (28:18), Matthew assures the reader that, through the death of Jesus the Messiah, the restoration of Israel did take place. However, since what 28:18 suggests is the *revelation* of his exaltation *to his disciples*, the fulfillment of the restoration of Israel may be *proleptic* and its consummation is still to be linked with his parousia at “the end of the age” (28:20).

(9) While Jesus the Messiah earlier prohibited his disciples from doing the mission to the Gentiles and Samaritans, after his death he commands them to embark on the mission to all nations. Probably the fact that the nucleus of the renewed Israel is restored through his redemptive death enables the disciples to embark on this universal mission (Jewish universalism).³ The connexion between the restoration of Israel and the conversion of the nations is hinted at in the beginning of the Gospel (1:1-17; 2:1-11).

(10) The restorational ministry to Israel along with the mission to the nations now openly initiated continues *through his disciples*, i.e. the renewed Israel until the parousia of the Messiah. In one sense, throughout his ministry Jesus was preparing his disciples for their future ministry by teaching them and leaving the model for them to follow (28:19-20). As they follow him, they may be “the salt of the earth” and “the light of the world” so that others may be attracted to come to and join in the renewed Israel to worship Israel’s God. While the disciples are also warned by Jesus of inevitable hardship and persecution, particularly in the course of mission until the end of the age, it is precisely “to the end of the age” that he promises to be present among them (28:20). Moreover, it is through such difficulties that the gospel of the kingdom will be preached

throughout the world as a testimony to all nations (24:14).

In conclusion, on the one hand, Jesus the Messiah made a *theological* foundation for the restoration of Israel by his redemptive death (the forgiveness of sins, God's restored presence, the new covenant). On the other hand, Jesus the Messiah also made a *social* foundation for the restoration of Israel by building the community of his disciples, i.e. the renewed Israel. He not only called his disciples but also prepared them for their future ministry by teaching them and leaving the ideal model for them to follow. Since the nucleus of Israel is restored through the redemptive death of Jesus the Messiah, the mission to the nations along with the mission to the nation Israel has openly begun. This mission to all nations continues until the end of the age when Jesus the Messiah comes in glory.

³ Cf. Bauckham 2001, 480-484.

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